RUPA BHAWANI

RUPA BHAWANI

(Life, Teachings & Philosophy)

TRILOKI NATH DHAR

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All India Saraswat Cultural Organisation
JAMMU & KASHMIR REGION,
Jalali Niwas, Karan - Nagar,
Srinagar.

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TO

Mahamahimopadhyaya Karmayogi Saraswat Ratna

SH. J. L. K. JALALI

Apostle of Saraswat Culture

FOREWORD

वन्दे तामलकेश्वरीं दरसुतां जातां कुले माधवे सम्पत्या ननु लालिता-
भगवती वंशिदुबाह्वाकृतिं । काश्मीरः तमसान्धकार वलितः कलिष्टाश्कश्व
सारस्वताः तत्काले अवतारिकां प्रशमनीं रूपाभवानीश्वरीम् ॥

—जलाली

Reverentially I bow to Alakeshwari, daughter of Dhars, born in the House of Madhava fondled by (thy physical mother) Sampati, but in fact the eighteen-armed goddess Sharika incarnate, to Goddess Rupa Bhawani, who instantaneously took an AVATARA to relieve the distress of afflicted Saraswats at a time when Kashmir was enveloped in folds of Darkness, (and to teach them to live in mutual brotherhood).

Yogeshwari Lalla was the first Saraswat Saint-Poetess of Kashmir. Born in the first quarter of the 14th Century she was the harbinger of the unexpected over-all politico religious change of Kashmir, and in accordance with the will of the Great KALA (Time) thousands of years old Hindu Kingship had to yield place to the Islamic dynastic rule. With this change she however preserved the ancient Cultural heritage of the Kashmiri by preaching in the common man's tongue the high principles and teachings of Shaivism. Three centuries later another yogini took birth. Had it any purpose? In this uiverse nothing happens without a purpose underlying it. Religious fanaticism had to be tempered; the ideal of secularism—for the Kashmiris are basically one race of Saraswats ....tolerance, co-operative understanding had to be spread far and wide. And for that Rupa Bhawani or Alakeshwari Ropded appeared on the scene.

Coming events cast their shadows before. Her father Madho Dhar, a staunch devotee of Bhagwati Sharika, whose sacred hill he went round every morning bare footed ..... would be seen holding discourses and discussions with the Muslim saint, Thag Baba just across the river opposite his residence at Nawakadal, Srinagar. Roopa was the goddess Sharika incarnate, and thus she maintained the tradition that Yaiva Uma-Saiva Kashmira .... She who is Uma is Kashmir. And when in her advanced age Rupa Dedi flowed down the Sindhu river

on a piece of mat to visit Shah Sadiq Qalander at Lar village, it only showed that the supposed difference brought about by conversion of a large majority of Saraswats was only circumstantial and in fact made no distinction between one Saraswat of one faith and the other of other faith. This was emphasised by Rupa Bhawani by her contacts with the Muslim saints who were in fact convert Saraswats of Kashmir. More so, when Aurangzeb made himself unpopular in the Indian world by his policy of persecuting the non-muslims in Kashmir Rupa Dedi with the alliance of Peer Pandit Pādshāh blunted the edge of the extremism by her mutualistic secularistic interchanges with the Muslims, and her Vakyas acknoweldging the greatness and teachership of Lalla though diving into the deep mysteries of Life, conveyed the same message of No-difference, as Nund Rishi alias Sheikh Noor-ud-din had done before her.

Mahatma Jyotshi Keshav Bhatt of Rainawari was responsible for creating in me an abiding interest in Rupa Dedi. Though as Kaulas we are the devotees of the great Yogini, and observe the two six monthly Saptami days of her Nirvana ......the seventh dark of Magha and Aswin months—and it is a custom with us to offer a share or bali to her on festive occasions yet the Yogini's vakya—prachar was confined to the family of Dhars and until the Jyotshi Ji printed and published at his own cost her Vakyas, very few knew what she had said, what philosophy she had preached, and how many sayings there were.

Shri T. N. Dhar the author of this Volume of sayings, life and doings of the great Rupa-Bhawani, finding that I was a Sahibi-follower broke to me the news several years ago that as a Dhar he had collected the verses of the Devi and translated them into English, and that the book would run into some 400 pages. With the rising cost of printing, I could not hold out any promise or hope of getting the valuable cultural treasure published through the AISCO, as our organisation here was yet nascent, and there were not sufficient funds to undertake this important cultural work. I did not want to tell Mr. Dhar that he might abridge it so that we could think of taking it up organisationally. At the same time I dissuaded him from accepting offers from abroad and other places in India for its publication. In my annual conference address I mentioned this work as the first obligation for the AISCO and we were thinking of moving in the matter. But when Mr. Dhar told me that he had revised the Manscript and shortened

it, and that he was determined to publish it under AISCO imprint, it gave me the greatest pleasure to see a scholar Saraswat giving us the best of his labours and that too at his own cost, to read and enjoy and be benefited.

I have gone through it. Mr. Dhar has stated that there are 146 Vakyas. Pandith Anand Koul who published the first brief life of this great Mystic in 1932 in the Indian Antiquary, ...a great Saraswat whose name deserves to be written in letters of Gold for his socio-cultural, politico-historical work .... has mentioned only 96 Vakyas but what Jyotshi Keshav Bhat Ji has given is a more compendius version, and I think it tallies with that of Shri Dhar. Shri Dhar has taken great pains in collecting all the relevant information concerning Yogni Rupa Bhawani Jee, and in translating her Vakyas he has employed his intelligence, personal knowledge of a karmishta, and scholarship. He has rightly said that the Vakyas are what they are. And I agree with him that no one has the right or the authority to add to alter or amend the Vakyas. They have there own metre, their own way of expression. All that I find in such renderings of ancient writers in Kashmir is that the Vakyas have to be read and rendered in Kashmiri way and not in the way they have come to us written in Sharada, for Kashmiri intonations have not been maintained in those renderings. Mr. Dhar has given an international rendering. I would wish that we also issue a second edition soon after rendering them in Nagri script with vowel symbolisation as adopted by the AISCO J & K Region.

I offer my hearty congratulations to Shree Triloki Nath Ji Dhar on his commendable venture, and I wish all Saraswats and others, particularly Kashmiris, to come forward to be benefited by the great Bhawani's Philosophy and high principles of life, for which Mr. Dhar's book is a valuable asset. With these words I close with all my good wishes to the author for a happy long life and service to the community and the country.

KALOHAM

J. L K. Jalali
President AISCO,
J & K Region

December 1977,
Kala Kendra, Jalali-Niwas,
Karan Nagar
Srinagar, Kashmir.

PREFACE

The Vakyas (utterances in verse) of the Divine Mother Rupa Bhawani do not seem to have gained much currency during the last 250 years. There is no record of any writing to show that any attempt was made to interpret these verses. Knowing my limitations I should not have undertaken this task. However, it was at the request of my wife that I undertook this work and she substantially helped me to complete it within the shortest possible time in 1971.

Each Vakya is explained first in a free verse followed by a supplementary comment. My object has been to pull out, into a clear stream, content and meaning of each verse out of the tangled web of aphoristic, terse, riddling and suggestive and at places mutilated expressions.

The language of the Vakyas is old Sanskritized Kashmiri with sprinklings of Persian, Arabic, Hindi and Urdu words.

The first lecture based upon this work was delivered by me at Sharadha Peetha Research Centre, Karan - Nagar, Srinagar on 25th June 1972. Mr. John H. Hughes of Canada presided. Prof. J. G. Arapura of McMaster University, Hamilton, Canada, was present as a special guest. Shri D. N. Dhar, the right descendant of Madhava Dhar, father of Rupa Bhawani, was much impressed and expressed his keen desire to assist in the publication of this work. Another lecture based upon this work was delivered in the Seminar on "Spiritual and Human values in World Cultures" held on 12th and 13th October. 1974 at National High School, Srinagar. This work was also discussed with Prof. Gnoli of the University of Rome, Italy.

I do not hold my interpretations as final. Our object by publishing this work is simply to invite attention towards these Vakyas which have gushed out of the glorious heart of Rupa Bhawani who was the embodiment of wisdom, power, knowledge and bliss.

In 1913 a few English poets, dissatisfied with the nebulosity and facility of the poetry of the day determined to use the exact word, not merely the decorative word and adopted such forms, in contradic-

stiction to conventional forms, as would bring into full relief the individuality of the poet. In the Vakyas of the Divine Mother also, we find employment of the exact word and not merely the decorative word and such verse forms as bear the stamp of the depth of the Divine Mother's mind. Some of her verse forms are such as have been introduced by T. S. Eliot in English poetry.

8 - Kanthparistan,
Safakadal,
Srinagar, (Kashmir)

T. N. D.
R. M. D.

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CHAPTER I

Main Facets of the Life of the Divine Mother

1. Supreme Embodiment of Renunciation

SINCE her birth our Divine Mother was wedded to Truth. Those times were out of joint. Woman was considered a second rate commodity. Her husband did not like her great penance and supreme devotion to God. He cursed her and created circumstances to throw her away. She could have gone and lived with her Father who was well-to-do. But no, her beloved was God. Relinquishing all worldly pleasures, the caresses of a husband, the comforts of a home, and the delight of mothering children, she took to the woods for penance and meditation in order to remain ever absorbed in her beloved Maheshwara. Was her renunciation greater than that of the Buddha? Surely so, because she was a woman, meek and physically weak. But she was no ordinary woman. Her heart was that of a lion.

2. Sadhana And Penance

Gouri, over 5000 years ago, had performed penance for the attainment of Truth. Her penance has no equal in history. She was called Gouri because she performed rigorous and terrifying penance. We might have forgotten her but she took an incarnation in the seventeenth century for the purpose of giving a new direction to humanity. She was called Roopa. There in a lonely cave at Wutjan in the midst of a terrifying jungle she performed meditation and penance for 12 years. She underwent rigorous sadhana for a total of nearly 48 years at various places. What was she eating and drinking when the whole range of mountains and forest was covered with the dead weight of silver snows. We do not know, but she provides the answer :-

yava tur chalie timai wal amber,
yava buchi chalie asakh traft,
timai ahar bukht yukht yug kar,
roog galie tai asakh mukht.

Wear such clothes as will protect you for ever,
From cold and shivers of indigence ;
Eat such food as will satiate you for ever ;
Practise such yogas as will confer prosperity and power,
Removing all diseases,
And leading to salvation.

Divine Mother only knows what prosperity and power conferring yogas she was practising which enabled her to escape the rigours of climate, hunger and want in a terrifying lonely cave in the midst of a dense forest. She was Mahagouri and the like of her we may not see in this age.

3. Devotion to Tradition and Dharma

After performing penance for 48 years she returned to her Father's house and lived there till her resurrection on the 25th of January, 1721. She preached and taught and healed people. She was an embodiment of pure wisdom and performed all actions in consonance with the rules of Dharma. And she says :

............reach, teech ta preech nibhavam,
bahaw chas soi khaen rovum nayai

"Performance of penance and yoga has not changed me but enabled me to discharge all duties born of tradition, custom and kinship". She uplifted her nephews and brother and all around her and paid glowing tributes to her Father and Guru Madhav Dhara. Both Hindus and Muslims acknowledged her greatness.

4. Resurrection

It was the 25th of January, 1721 when Divine Mother was found in eternal repose. Both Hindus and Muslims came to pay their last homage to her. The last rites according to the Hindu Dharma were being performed. And lo! here at home while she was dead for the people but there at Vaskur, a village 15 miles from Srinagar (where she had lived and preached for 12 years) when her disciple, Nand Ram, went into the temple he saw her seated on swastikasna. He fell prostrate before her. She blessed him and said, "Go, Nand Ram, and get candy sticks, dried grapes and coconuts from Safakadal".

When Nand Ram reached Srinagar he saw the funeral procession with the bier being carried by her kin to the cremation ground.

He was dumbfounded. And when he came to know that this was Alakh Sahiba on her last journey out of this world, he told them that this was false and that she was at Vaskur and it was at her behest he had come to Srinagar for taking candy sticks and dried grapes. Was it an illusion ? The bier was laid down. And lo ! there was no dead body but only the head cover and a tuft of her golden hair. With the head cover and tuft of golden hair, all went to Vaskur. But there was nothing to be seen. The tuft of golden hair is preserved till today at Vaskur.

Our Divine Mother deluding all men's eyes rose to Heaven along with her physical body just on the same day they believed her dead.

It is not a legend. It is a fact and it occurred only 250 years ago during the time of our great grand fathers and it is recorded in almost all the family records of the clan of Dhars.

May Her life and resurrection grant us peace and wisdom and courage to propagate Her message,

5. Teachings of the Divine Mother

An approximately complete view of the teachings of the Divine Mother may be provided by Her Vakyas (verses) which stand fully discussed in this work. Some of the tenets of Her teachings are given below :-

i) Complete surrender to God.
ii) Life of Dharma.
iii) Pursuit of knowledge in all its aspects.
iv) Practice of Yoga is the supreme goal of life.
v) Manasic yagya is superior to all forms of yagya (sacrifices).
vi) Essential brotherhood and unity of all mankind.
vii) There is neither creditor nor debtor.
viii) Validity of knowledge can be verified only by realising God.
ix) God is not a product of our thinking nor is objective universe a projection of our own mind. All is God's power and will.

CHAPTER II

HARI PARBAT

HARI PARBAT is situated on the western bank of the Nagin Lake. It is a hill. On the top is a fort which was built by Akbar in 1592 A. D. The hill overlooks the enchanting Dal Lake and the Nagin Lake, Shankracharya hill, mountains of the Mahadev range and the Mughal Gardens. Along the basal area of the hill a fortification wall stands to this day in ruins. During spring if one sits on the top of the hill the natural scenery all around cannot make one but agree with Kalhana that "Kailash is the best place in three worlds, Himalaya the best part of Kailash and Kashmira best place in Himalya". Almond, apple, pear and quince blossoms, flowers of multi-coloured hues, ripples shimmering on the crystal waters of the Dal Lake, all bathed in the glorious sun-light, are the delights which may be rare even in heaven.

It is believed that it was at a spot on the eastern side of Hari Parbat where Maheshasura, the presiding demon under whose spell the Vale was submerged under water, had his quarters and it was at this place where he was blighted and burried into nether world by the lightening power of Ashtadashabuzi made possible by the great tapa performed by Kashaypa, at the end of which gods from above favoured him with assistance and caused the Vale to be heaved above water.

Hari Parbat is also called Paradyamana Peetha and is considered even to this day abode of three crores of gods.

In ancient times, for more than two thousand years, Hari Parbat continued to remain a great centre of spirituality and learning. Thousands of seers and mahayogis came and saw with their own eyes how the mount was blessed by the actual presence of Bhuvaneshwari, the nourishing and sustaining Mother of the Universe and the beings.

Inscrutable are the ways of Bhuvaneshwari and all that we perceive with the aid of scientific instruments and understand through scientific reasoning is not the whole truth.

Indefinably infinite powers emanate from mahabindu. Only by coinciding with mahabindu can one transcend the limitations of time and space.

Bhuvaneshwari feeds all beings with the thought power, the mind power and the will power. Supreme within men is the comprehensive yogic power and the intuitive power. Again, within the beings, the power of Bhuvaneshwari manifests as the wakeful state, the dream state and the state of sushafti. Supremely glorious state of turiyateeta can be experienced only through intense yogic practice.

Supreme Indefinable Being is manifest through Bhuvaneshwari—the nourishing mother of the universal processes. In Devi Bagvatum it is mentioned that when creation on earth was becoming impossibility Varahi Shakti of Bhuvaneshwari rescued earth out of the drowning and submerging water. Then began the organic evolution. The life processes were unable to sustain the onward progress of the evolution. Vishnu, creative and sustaining principle, through the grace of Bhuvaneshwari incarnated as fish and thus untied the knot which had held up the evolutionary process.

Existentialism makes us to believe that universe came into existence by accident and man is everything and the universe is meaningless and the world is what man makes of it. Man is everything; but just as he is bent upon discovering the surface of the moon and other planets it is also his duty to investigate the stuff of the consciousness and thought power and not take it for granted that reality as existence can only be lived but can never become the object of thought.

Infinite range of powers are inherent and latent in the Self. Thought energy is an emanation from the Self. By proper yogic discipline other powers lying latent in the Self can be awakened and these powers lead to the understanding of reality and existence.

"God creates forms". But how does He create ? Through power. All forms are therefore manifestations of His power. It is not an ordinary power. It is conscious, intelligent and all pervading and the supreme function of yoga is to define and comprehend this power.

OM OM OM

CHAPTER III

Life Sketch of Rupa Bhawani

(According to the version of Yogeshwar Raja)

Madhav Dhar was a man of great integrity and faith. He lived at Khankah - i - Sokhta, Nawakadal, Srinagar. It was part of his daily duty to go to Hari Parbat and there sit for an hour in the ground before Kali's temple. He performed japa and recited Panchastavi with extreme devotion.

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Madhav Dhar was in his thirties. One day while sitting before Kali's temple he had a dip into mahakasha wherein a yogi can perceive unfolding of earthly events in advance. Madhav Dhar had the vision of the celestial damsel seated on a lion. It was a dazzling vision and he prayed that the power enshrined in this vision may incarnate into a daughter from his own seed. The wish was granted.

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One year and eleven months elapsed and a daughter was born to noble Madhav Dhar on the day of Jyeshta Purnima. He was a noble soul and respected all religions. He had supreme faith in Laleshwari. When a daughter was born to him he was besides with joy. On the third day family Pandit visited him and he gave to the Pandit the time of the birth of the divine baby. After three days the family Pandit returned with the nativity. Auspicious aspects of Jupiter and Saturn and specially favourable position of Mercury prognosticated that the divine baby, who was named Roopa, was sure to become a world teacher.

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Roopa began to grow. She was very much attached to her Father and sat with him in his "Thakur Duwar". From her fifth year she began to perform japa [repetition of holy name] of OM NAMAH SHIVAI as directed by her Father. And when she was in her seventh year her Father and Mother were wondering at her devotion to God.

From early morning she remained absorbed in japa. And when Madhav Dhar was discussing Laleshawari and Shaiva with his friends she listened with rapt attention. She was thrilled from top to toe.

Roopa compelled her Father to take her to Hari Parbat and for days together she would accompany him round the hill.

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In Indian civilization based upon Vedic concepts woman holds supreme position. Perhaps this position was assigned to womanhood by the life and works of such eminent women as Gouri, Radha, Anasuya, Vak, Trisana, and Kantyayani and host of others. In Kashmir, womanhood has been crowned by the birth of Laleshwari and Rupa Bhawani. The glorious philosophy of Vatulanatha found continuity in the teachings of Laleshwari and Rupa Bhawani.

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It was Sawan Purnima. Roopa Bhawani was in her sixteenth year. She woke up with the first crowing of the cock. She was mad in her love for the Supreme Indefinable Being. She heard strange nadas. Suddenly she had the glorious vision of Laleshwari. This was followed by the drowning sound of OM. There was a pause. And when she awoke in the morning, she found tremendous power driving her into the interior of the spirit. Those who searched outwards were like alchemists trying to transmute baser metals into gold through crude methods. Outwards, the paths ramified and led into blind alleys. Roopa surrendered everything at the feet of the supreme Indefinable Being. She lost herself and found God everywhere. Her own self dissolved.

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One day from the adjacent house a Pandit came down trembling. He had been defeated in a discussion on Vedic mantras. Roopa was coming from Vitasta (River Jehlum) and perceiving the Pandit in trepidation asked him the reason for his discomfiture. He confessed to her his ignorance in interpretting mantras before an assembly.

"Go and discuss in the name of God. Forget your ego and speak," she said.

There was strange power in her words. Guruji feeling a strange command in her voice went into the assembly again. All those present were surprised at his reappearance. And when he spoke, all were striken

dumb by the depth and power of his eloquence in interpretting the divine word. Guruji came back and fell at the feet of the Divine Mother.

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There was resplendence on her face and inexpressible dazzle in her eyes. It was revealed to her that source of all power and knowledge is God. And so she applied herself to the Source. She remained always absorbed in God. She felt irresistibly drawn towards God. Inwards she performed great yagya of surrender—surrendering all powers of organs unto Him who can be sought through inward directed process of yoga.

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Madhav Dhar thought of marrying his daughter. The daughter had wedded herself to God. But she could not stand in the way of her Father. Madhav Dhar fixed the marriage ceremony of the Divine Mother with Hiranand Sapru. At last marriage ceremony took place and Holy Rupa went to her home-in-law.

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One day Madhav Dhar performed a yagya ceremony. After completion of the yagya he sent a kettle of "kheer" to Roopa's home-in-law as prasad. Mothers-in-law were always cruel. When mother-in-law of Roopa saw the kettle of kheer she exclaimed,"Madhav Dhar, such a stingy fellow! Will it suffice for my kinsfolk ?"

"Mother, why do you lose temper. Distribute without looking into the kettle. If it doesn't suffice well and good," replied Holy Rupa.

The mother-in-law got up and began to distribute the Kheer to all her neighbours and kinsfolk. She distributed without limit but the kettle was still full. It was strange magic. She was irritated and exclaimed," My arm is tired now. Go and distribute yourself".

And Holy Rupa began to distribute herself asking her mother-in law to whom she should send next. But still the kettle was full. Then she asked her mother-in-law, "Is it all ?" But mother-in-law feeling exasperated at her power made no reply. Divine Mother came out of the kitchen. After some time mother-in-law got up and went into the kitchen. She lifted the lid of the kettle and found it empty.

The brass kettle remained at Sapru's for a week. The mother-in-law of Holy Rupa was irritated again and said to her daughter-in-law:

"Your people have not the courtesy to take the kettle back. They expect that we should send it to them".

"Well Mother," replied holy Rupa," you don't worry, I will arrange to send it".

Next morning Holy Rupa went on the bank of the Vitasta River with the heavy kettle in her hand. Her mother-in-law followed her stealthily. Holy Rupa went down the flight of steps and reaching near the water she dipped the kettle into the waters and ordered it thus.

"If I am wedded to Supreme Indefinable Being, go to Nawakadal downstream and touch next morning the feet of my Holy Father when he shall be bathing in this sacred river and tell him the tale of my domestic woe".

Degredation of Kashmiri Pandit society had started during the reign of King Harsha. In a joint family system daughter-in-law was treated mercilessly. It had become the automatic reflex of the whole society. The woman was considered a second rate commodity.

When the mother-in law saw Holy Rupa throwing away the kettle into the whirling currents of the Vitasta, she immediately rushed back to her home. She was confused and in whispers conveyed the whole episode to Hiranand Sapru. Both mother and son became convinced now that Holy Rupa suffered from some mental disorder and Hiranand Sapru lost pep in his wife.

On the third day, mysteriously enough, when Madhav Dhar was bathing in the Vitasta early morning he found something touching his feet. It was a kettle and he found his name engraved on it.

"Oh, ho", he exclaimed, "Rup is bad way"

He lifted the kettle in his hand and after completing sacred ablutions and sandhya on the bank, he returned home with the kettle. He rebuked his wife for not sending a man to Sapru's for getting the kettle. He asked a part-time servant to go to Sapru's and request Rupa's mother-in-law to send Rupa to her Father's for a few days.

The man went to Sapru's house and after paying compliments he requested Rupa's mother-in-law to send Rupa to her Father's for some days.

"She can go just now", mother-in-law curtly replied. Then she asked, "Why didn't you send for the kettle".

"We have received it back", the man replied.

Mother-in-law of Roopa could not reconcile to the mysterious reply. She remained dumb.

However, Holy Roopa was allowed to go to her Father's and Hiranand Sapru and his mother had enough time to talk about mysteriously mad lady who was so much mad as to rise from the bed with the first crowing of the cock and rush to Hari Parbat—the abode of Bhuvaneshwari.

"Well", they said, "she had not the sense that her first duty was towards her husband and mother-in-law".

They were irate fools. Actually, Holy Rupa, after offering dedicated prayers at Hari Parbat, returned home before dawn and performed all her domestic duties with single minded devotion. But her whole being was absorbed in God.

After the kettle episode Holy Roopa came to her Father's and stayed there for some time. Madhav Dhar was surprised at the glowing radiance of Roopa's face. But she had become extremely reticent. She hardly replied a question. It appeared that she was not listening when some body talked to her. Roopa's mother felt that treatment of the husband and mother-in-law had turned Roopa rather abnormal. But Roopa had little care for all this. She was madly in love with God and cared little for the world and the surroundings.

* * *

Holy Roopa was again at her home-in-law. Her husband, a mediocre, could not reconcile to her ways. She had dazzling grace and expression of a lioness. She was beautiful par excellence, but Hiranand Sapru feared to touch her. He found the gap between her and himself widening. She was mistress of grace and speech and Hiranand was rather puzzled at the superiority of his wife. Her behaviour of reticence was strange. She, as usual, rose with the first crowing of the cock and dashed towards Hari Parbat bare-footed.

* * *

One day Hiranand Sapru made up his mind to follow her stealthily to Hari Parbat. She arose with the first crowing of the cock

and dashed towards Hari Parbat. Hiranand followed furtively. She reached near Saptreshi Rock which is approachable through a sloping hollow. Suddenly the hollow began to be filled with gushing but sparkling water. Hiranand tarried. Across was Mahayogeshwari Roopa dazzling on the back of a lion. Momentarily a dazzling light glowed over the top of Hari Parbat. Hiranand cringed and collapsed on his knees. On the other side, Holy Roopa looked behind and beckoned him to come to her fearlessly wading through the waters. Dear was her husband to her. But the fool closed his eyes. After a fainting fit when he opened his eyes the vision was gone. His strength had failed him. He managed to return home. And when he reached home Holy Roopa had already returned.

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Hiranand looked upon his wife with suspicion believing that she was a sorceress. And next day when Holy Rupa dashed out of the bed with the first crowing of the cock Hiranand like a mad man woke up and began to cry.

"Why do you cry ?" asked the Divine Mother.

"O, Sorceress, I am crying for help", he replied.

But Holy Rupa without listening to her husband dashed towards Hāri Parbat absorbed in the meditation of the Supreme Indefinable Being.

Sapru's house began to get agitated. Rupa was a sorceress and a demoniac. They began to maltreat her. Treatment became unbearable and they made her life impossible. It was better for their safety that she stayed at her Father's, they thought. And one day she returned permanently to her Father's residence.

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Holy Rupa was so much absorbed in the meditation of God, that she was hardly conscious of the surrounding world. Visions of Laleshwari and sidhas like Vatulanatha kept her spirits up. And she would say to herself :

"My abode is Gcd. Is He on the Moon or on the Sun. No, within, in the interior of my being. All are crests and waves on the transcendental ether of the Self. Merger is required. All is in the Self. My doubts stand shattered. World is the obstacle".

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Away from the mad world. Away from the ingrate world. Away from the peering and jeering commonality. And so she left for Tullamulla where she remained for three days. She had the dazzling vision of the court of Raj Rajeshwari. Hareem was the sound which continuously drowned all the sounds within her. But still she remained in refined ethereal states perceiving the universal processes and the heavens where multitudinous damsels and gandarvas glistened with colour, perfume, light and music.

From Tullamula, fearless like a lioness, Holy Rupa dashed towards Manigam mountain on the Utshan side. It was a dense forest of firs and pines. Up she climbed: and in the vicinity of a spring in the midst of dense plantation, she found a cave with a narrow opening. She went inside the cave. It was a beautiful cave. The gods seemed to have made it supremely congenial. She arranged her few belongings, a pot, a staff, a duefel rag and a cloth to cover her head. She wore woollen feren. She arranged her asan and began to acquire final state of smadhi.

"Smadhi is the way for the wise", she has said.

Years rolled on and she remained in meditation for months on end. And when she came out of Smadhi she found her pot full of milk, Who had filled the pot with the milk ?

She palliated her little hunger with a draught of milk, collected some twigs to make a fire; she went on the spring for drinking a little water; and then she retruned to her cave and sat again on Swastikasana and again delved deep to acquire the final state of Smadhi.

● ● ●

All the mountain tiers were covered with snow and the trunks of these mountains appeared dazzling like polished silver. Divine Mother would preserve a stock of black berries, nuts and some water in the cave. When she came out of the smadhi she chewed some roots and some berries and drank a little water. Again she delved deep into the interior of the spirit. At last, one day, the mandate arrived. A very very deep and drowning sound of OM was heard. She acquired merger. Worde have no power to describe this state. It falls to the lot of maha-yogis.

● ● ●

People of Manigam and Utshan were sending their cattle, under the charge of a paid shepherd, to the forest for grazing. Once, in the month of June, the shepherd was rebuked by a villager because, when his cow returned from the jungle, he found her already milked. Inspite of best efforts the cause could not be found out. The shepherd strictly followed the cow for a few days but he could discover nothing. One day he found the cow going into a dense grove on the slanting dale. She reached near a narrow opening where stood a vessel. The cow remained standing over the vessel and the milk automatically came down her dugs into the vessel. He gazed inside and found a human being in deep meditation. Her face appeared to him blooming like a rose bathed in dew and morning light. The shepherd was filled with wonder. He rushed down into the village with his flock and there went straight to Lalchand, who was the Numberdar of the village, and told him that a Kashmiri Pandtani was performing tapasya (penance) in a cave. By this time the Divine Mother had been performing sadhana for 12 years.

Lalchand, next day, went high up into the jungle accompanied by the shepherd. He reached near the cave. He found a woman with an inexpressible halo and brilliance and her wide lotus eyes were exquisitely shining. He fell prostrate and when he rose up the Divine Mother asked:

"What is your name and whencefrom comest thou?"

"I am called Lalchand. I am Numberdar of this village?"

"What is the relation between name and form and vocation?"

"Holy Mother, I am an ignorant being but I ask for one boon".

"And what is that ?"

"Instead of making your abode in this frightfully lonely place I beseech you to come to my residence and stay there".

"Lalchand, adversity is attendant upon me. If I come to your place you will be rendered destitute".

"But I value your presence more than all the riches of the world".

"Lalchand, search your heart".

"I speak from the depths of my heart."

"Then I shall come from the seventh day from hence".

"Holy Mother, I would prefer if you would come just now. I feel glorified in your presence".

And so our Divine Mother went with Lalchand to reside at his home thenceforward.

What the Divine Mother had predicted to Lalchand came out true. Lalchand became miserably poor but his faith in the Divine Mother did not dwindle. For three years Lalchand struggled with want and poverty. At last the Divine Mother, perceiving Lalchand's troubles, ordered him to bring one khirwar of rice and place it in an earthenware vessel. And then she said: "Lalchand, this vessel will never be empty. He whose beloved I am has his shop full. He can confer whatever he desires. What is there which he cannot provide? But men having shut their eyes towards Him suffer miseries for their own follies and roll this world into a mud of chaos and suffering. But keep secret the secret of this vessel".

● ● ●

Years went on and the house of Lalchand became a temple where simple village folk came to have darshans of the Divine Mother. She talked in condensed metaphors. Some understood and some did not. To one she said: "If God is source of all power and knowledge why not worship Him. He confers every thing upon His devotee. I bear witness to it. Thus the world is not dependent upon our consciousness. It exists due to His will. We exist due to His will. If we lose subjective consciousness the world does not end. Our consciousness does not create God. He exists independently of us. If for this you search the whole universe you will not find. Path is inwards. It is to release your perceptive powers from the shackles of limitations. Path is through inward yoga."

● ● ●

Lalchand became prosperous day by day. He performed marriage ceremony of his son with great pomp and show. When new daughter-in-law came she was delighted to live in a happy and contented family of Lalchand. Divine Mother showered grace upon every body. After some months the new daughter-in-law came to know the secret of the earthenware vessel which never emptied. The secret began to leak out. To avoid the gaze of the multitude for her miracle the Divine Mother fled away one night. She always walked like a lion, fearless and immersed in the vision of God. With staff in hand she reached Lar.

● ● ●

She was on this side of the sparkling stream called Shah Kul (Regal Stream). A Muslim saint named Shah Sadak stood on the other bank. He saw her, perceived her power, and said:

"Come this side and I will turn you into gold".

"There is no compulsion or promise of hoors if you come to this side. But if you come to this side I will turn you into a pearl and make you to see God".

"First let me know thy name".

"Surat-ma-Zeth is my name. But what is the use to talk wide of the mark".

Instantly, Shah Sadak through his power made Peer Dastageer to appear on the other bank seated on a graciously white horse. He had a white glorious turban and dazzling garlands of pearls around his holy neck. Incontinently, the Divine Mother projected through her power the vision of Lord Siva. Along the stream flowed a canopy of gold with Lord Siva and His celestial consort sitting in the middle of the canopy and Holy Rupa sitting in the midst of them. Purusas of three creative principles (Brahma, Vishnu and Mahesh) were the oarsmen. Vision was of terrific radiance. Power dashed by power. But there is no compulsion in the path of religion. Rupa Bhawani showed her power at the instance of Shah Sadak who first wanted to convert her to his side. On seeing Rupa Bhawani's power he conceded her greatness and thenceforward, without any hindrance she began to pass her days at upper Lar. In a small hut in the midst of chinars she continued her tapasya for another seven years.

● ● ●

From Lar the Divine Mother came to reside at Vaskura, a village a few miles from Srinagar. She made her abode in a hut.

One day a blind man came and importunately prayed to her to grant him light.

"Desirous if you are of light, dig here a well. Light in your eyes will awaken from slumber when the water will begin to appear in the well".

The blind man, day and night, began to dig the well. He went on sinking the well. And as the first layer of water began to make appearance in the sunk well, light returned to the blind man. He was mad with joy when he beheld glorious Rupa Bhawani before him. He fell upon her feet and remained upon her attendance ever afterwards.

● ● ●

Fame of Rupa Bhawani began to spread far and wide. Hindus and Muslims flocked to her at Vaskur for receiving blessings. Her own kinsfolk began to pay regular visits. Bal Dhar, her nephew, had supreme faith in her. But he was a dolt-headed fellow and all people jeered at his illiteracy and ignorance.

One day, Bal Dhar came and fell upon her feet. He remained weeping at her feet. Knowing his purpose she asked him to arise. She got a twig, mended it into a pen and gave it to Bal Dhar and ordered him to write with it. The pen had strange power. Within days Bal Dhar acquired complete literacy and in due course of time he became clerk of the Subedar.

* * *

It was at the compulsion of Lal Dhar and Bal Dhar that the Divine Mother returned to live at her birth-place. Hindus and Muslims, all came to her, and she gave discourses on God, wisdom and yoga. She was surrounded by laity who could not fully understand her. They worshiped her for her miracles but paid little attention to her teachings. Much she taught has been lost to us because there was not a disciple like Peter or Ananda. But we are lucky that 146 verses of the Divine Mother have been bequethed. Even these verses stand mutilated, because subsequent generations, not caring to delve deep into the meaning of the words and riddles, tried to assign their own meaning and in this process did not even hesitate to replace or mutilate certain words. All these verses stand discussed in subsequent chapters.

* * *

It was the month of January, 1721. The Divine Mother was found in eternal repose. Hindus and Muslims came to pay last homage. She believed that all men were brothers. She believed in reform. She believed in One God. She desired that the walls that divided humanity should be demolished. She has said that although our fates may be divergent yet our Lord is One. She has said that four pillars of Dharma are:

(a) Grace of God.
(b) True Knowledge.
(c) Understanding of Cause.
(d) Belief in Action.

She preached self-control. She preached that mind should be

divested of all doubts and illusions.

When she appeared dead, people gathered in a large number at the house of Lal Dhar and Bal Dhar. Funeral rites were being performed.

Early morning on the same day, her disciple Nand Ram, who was living at Vaskur, went into the cottage in which the Divine Mother was residing for seven years. He was surprised to see her unexpectedly seated on swastikasana. He fell prostrate; and when he stood up she ordered him to go to Safakadal and bring dried grapes and candy lumps. Nand Ram at once left for Srinagar.

Now at home, after performing the usual rites, sacred body of the Divine Mother was laid on the bier. The bier was lifted by four people and by way of Safakadal it was being taken to cremation ground at Noor Bagh. Nand Ram arrived at Safakadal just when the funeral procession reached there. He recognized all people because he was intimately linked with the family of Rupa Bhawani. He was surprised and asked whose bier that was. And all replied : "Of Alakh-Sahiba".

But Nand Ram exclaimed that he had seen her at Vaskur and it was at her command that he had come to Srinagar by that way for getting dried grapes and candy sticks. So the bier was laid down and pal removed.

All were benumbed with surprise. There was no dead body on the bier. There was only a tuft of her golden hair and her head cover. The wooden plank carrying the dead body (which was found disappeared) was sent to the cremation ground and all her kinsfolk, disciples and followers rushed to Vaskur with the head cover and the tuft of her golden hair.

On reaching Vaskur there was nothing to be seen. The tuft of golden hair was placed in the cottage. All the faithful visit this place on the day of her so called death anniversary. —

And so Rupa Bhawani, our Alakheshwari, demonstrated resurrection again in the eighteenth century of the Chirstian are. It is not a legend. It is a reality for it occurred only 250 years ago.

Rupa Bhawani lived during the reign of Aurangzeb. Iftikar Khan, the Mughal Governor in Kashmir, was intolerant towards Hindus.

Prof. J. L. Kaul has commented that the form of Rupa Bhawani's verses is "obscure and obsolete". One finds it difficult to agree with this unfounded remark. Had Prof. J. L. Kaul been asked to comment, for the first time, on the poems of T. S. Eliot he would have discarded them as hocus-pocus.

From the letter written to her brother, Bal Pandit Dhar, in Persian verse, we can safely conclude that Rupa Bhawani was knowing the art of versification and the rules of rhythm and rhyme.

Like modern English poets, whose era began in the last decade of the nineteenth century, Rupa Bhawani has revolted against traditional forms of versification and, for the first time, has liberated Kashmiri verse from the fetters of traditional forms. Her verse forms resemble those which have been introduced by T. S. Eliot in English poetry.

By inimitable combinations of condensed metaphors, suggestive expressions, thrown on surface by elevated "stream of consciousness", and mystic pauses, Rupa Bhawani has created a wonderworld of yogic poetry. Like a master artist, with mysterious strokes, she has created multidimensional pictures, which appear meaningless to a man who is used to oft-beaten tracks and expressions, but which to a discerning eye unfold a world of beauty, wisdom and thought.

CHAPTER IV

THE first canto of the Vakyas stresses that real, true, and unalloyed knowledge of God and the universe and the existence can be obtained through inward directed gaze perfected through the practice of yoga. Man cannot know the entire truth about existence only by understanding the laws of the objective universe. The aids of science are imperfect and the universe is infinitely vast. Even though the bounds of knowledge are widening tremendously yet it has led to fragmentation. We come to know more and more about less and less. Once a scientist supposedly knew everything about atom; but atom has ramified into several branches: Electronics, Nuclear Physics, Meson Physics and Solid state Physics. Each specialist knows his own branch and cannot afford to know everything about other branches. This has necessitated coordinated effort of the entire mankind to investigate the various aspects of the laws of Nature. It may seem that a man cannot singly know the whole truth about God, universe and existence. George Arthur Buttrick rightly remarks that the goal of knowledge recedes as we advance.

In the first chapter of the verses it is suggested that the truth about existence and God can be realized only by directing gaze inwards through the process of yoga. It is indicated that by directing gaze inwards infinite currents of energy lead understanding and vision into ever-widening comprehension of Truth which ultimately leads to redemption and salvation.

There is the problem of Sin.

Sin is deep-rooted in Man according to the Christian doctrine and for redemption from Sin there is only one hope and that is Lord Jesus Christ. Can a single man redeem the sins of the whole human race? It is no use to enter into discussions but for 1970 years the tide of sin has been assuming colossal proportions. However, source of sin is human mind and if we direct our gaze inwards and understand the stuff and working of the source it may be possible that by reaching the source we may be in possession of some easy method which may enable us to stem the tide of Sin.

The stuff of mind can be understood through the science of yoga. It is not a creed, a slogan, a collectivization or regimentation of worship but purely an individualistic effort which all men can verify for themselves.

There is the problem of Death. Arthur George Buttrick says that our ignorance is endemic, but no where is it so deep as at the edge of death. The whole problem is whether mind survives after death or not. This also can be verified by understanding the stuff of the mind. However, mind cannot be understood with the aid of scientific instruments but only with the aid of mental instruments perfected through yoga. And Yoga is a Science.

Then there is the problem of existence before birth. Some religions deal with this subject superficially and lay entire stress on death and life after death. It appears as if death had been a ghoulish nightmare when these religions were born. According to these religions there is no pre-natal existence and all men are first born in foetus. Thus naturally all are born with a clean slate but on coming into this world they have to suffer for "the sins of their fathers" for no fault of theirs. If it is so, this plan of creation does not speak well of the creator.

Life before birth, whether it is or not, has to be investigated. But instruments of modern psychology cannot help much in this investigation because these cannot reach to the source of the mind. The other alternative left is to direct our gaze inwards and try the instruments of yoga.

Verse 1

sahasfra sarvatra viyapi suhrat vichariyam
bahubal sambahu aktam swayambu paramakari
anter mukhi drishti nirvan rahasye tati paramgati

Infinite, Omnipresent, Self-effulgent,
All Powerful ;
Everywhere in the entirety of the universe ;
One without a Second, Unique, Unequalled ;
His form supreme and incomparable..............
Inward directed vision is the secret of salvation
And leads to highest realization.

——

Inward directed gaze helps in the development of the inner eye or yogic eye which enables us to see the Supreme Indefinable Being with all His glorious and incomparable attribues.

The first line contains the word, "suhard". Some manuscripts have the word 'vrahat' instead of 'suhard'.

Verse 2

shudyukht muladari kundalini mandlay gouri
syadarth sukhmu sushafti
chakravirakht shantadari
ishwari turyateet parmanadi
antermukhi drishti nirvan rahasya tati param gati

Zone of purity is Muladhara,
Great Kundalini is at Muladara,
Seated within the orb of Kundalini is Gouri..........
(In its coils lies the spell of bondage)...........
For obtaining right comprehension of sushafti
And the state of Turiyateeta
Great Kundalini has to be awakened..........
Subtle is Sushafti, but Turiyateeta is
All powerful
Supremely blissful
Devoid of cycles
Peace embodying.

Inward vision is the secret of Nirvana and leads to the ultimate state of realization.

It is stated that by the process of yoga, it is possible to realize a state which is beyond the wakeful state, dream state and sushafti state. Sushafti is a state in which monad has neither dream nor wakefulness. Where is the consciousness in this state? Sushafti is very subtle. Under its spell it strips the monad of the powers of association, discrimination and identification. Its nature is understood when the yogi realizes the superconscious state of Turiyateeta, which is all powerful, devoid of cycles, checkless, changeless, full of supreme bliss and embodying peace. It is a state which confers competence and lordship. On attainment of Turiyateeta all doubts about ultimate reality are completely dispelled and the yogi understands everything about the subtlest aspects of existence.

Kundalini is seen by yogis after most rigorous sadhna (yogic practice). It is situated at the solar plexus near filum terminale of the spinal cord. It is like the form of a coiled snake having 3½ turns.

It represents tamasic shakti (power) of Bhuwaneshwari whose power keeps all beings under spell, deluded and in motion. In it lie the powers that keep the monad gyrating between the wakeful state, the dream state and the state of sushafti. This power lies in its three turns. If this Serpent Power is awakened through the practice of yoga, the three coils get unloosed and the yogi finds himself freed from the spell of the lower three states (the wakeful state, the dream state and the sushafti state) and finds entry into changeless unlocalized ether of Turiyateeta. The purpose of rigorous yogic discipline is to unwind the coils of the Kundalini Serpent in order to have thongs of bondage snapped. Once the coils of Kundalini are unloosed, the yogi finds himself immersed in the glorious state of Turiyateeta.

Verse 3

tad roopmayi tat paramagati sathani pravahi
gati gut poorni chuda deh triptam
samarth swami parmarth nidhanam
antermukhi drishti nirvan rahasya tati param gati

——

Of that Form, of that State,
Static...............Localized
Dynamic............All in currents,
A State crowning the purpose of the physical body ;
A State satiating all the thirsts and hungers of creaturehood ;
A State granting
Powerful lordship and treasures of Divinity.
Inward vision is the secret of Nirvana
And leads to ultimate state of realization.

——

By directing our gaze inwards through the practice of yoga it is possible to achieve entry into the superconscious state of Turiyateeta. All doubts vanish and all our desires, passions and lusts are reduced to nought. By attaining the great state of union nothing remains to be attained. It is complete fulfilment, the highest achievement and the greatest success. But this state can be realized and experienced only by developing the inward eye through the mastery of yoga.

Verse 4

upnishad parijata akhyae phal aik
arthi sadgwar yogi adayho puranam
bhu teezwani susheetal sudharshan
nivariyo agrayu param deef prasano
antermukhi drishti nirvan rahasya tati param gati

—

The yogi is projected into the Kingdom of Heaven
To drink the nectar of immortality;
Of the Parijata Tree.......... unique imperishable fruit.
The vision of the Supreme One,
Supreme Teacher. Supreme Yogi,
The Most Wise Primal Being...........
Of infinite effulgence is the Inward Eye,
And yet soothing, satisfying and beautiful;
Anihilated stand
All doubts and fears
(All doubts about existence and non-existence)
Of highest effulgence is the firm stay in the vision of God.
Inward vision unfolds secrets of salvation
And leads to ultimate state of realization.

——

Upnishdas are celestial cows feeding mankind with the milk of immortality and wisdom. The verse states that by developing the yogic vision we are enabled to be blessed by the vision of the Most Wise Primal Being who is the Supreme Teacher and the Supreme Yogi. It is further stated that inward vision is of highest effulgence and beauty. It removes all doubts and fears and lends supreme satisfaction.

Verse 5

pavitre netre pashyat mukhi anter
baho bhu-danadi asankhya kamoo karat
yehui raz yogi data pita sui
sarva kankhya su arth purni
anter mukhi drishti nirvan rahasya tati param gati

——

Of purity and clarity is the inward vision ;
Infinitely rich and powerful it is ;
A key to infinite miracles ;
(Numberless works it enables us to accomplish).
We behold the Mastet Yogi
The Benevolent Giver
The Kind Father
And in whose vision all desires find fulfilment and meaning.
Inward vision is the secret of Niravan
And leads to ultimate state of realization.

—

Inward yogic eye is of clear and unbiased vision and enables us to see things in right perspective. It does infinite range of jobs for us. It is infinitely powerful and rich. It enables us to see God face to face, who is the Master Yogi, the Kind Father and the Benevolent Giver and in whose vision all our desires find fulfilment and meaning. The verse provides a clue to understand how the Divine Mother was enabled to perform miracles.

Verse 6

nirlaja ramnu pariroof nidara
sresht teyath samhari pralai chath
adreshto agrantho nizano prassano
adideev nihano nishkal theyar roof
antermukhi drishti nirvan rahasya tati param gati

—

Lends wings for unfettered movement
Into orher spheres and forms
Without vehicle and support...............
The Primal Being, The Supreme One,
Never perceivable on the physical plane ;
Ineffable, Inexpressible, Unknowable ;
Supremely Blissful ;
Having drunk in a single draught
The universal currents of
Creation, Preservation, Destruction
And ultimate Dissolution............
Super-Subtle Form—Sans Flow.

Inward vision is the secret of Nirvana
And leads to ultimate state of realization.

The yogic vision and power attained through the practice of yoga pulls down the veil which hides the Supreme One from us. It enables us to sojourn in all spheres without vehicle and support. Supreme One reaveals Himself with attributes which are inexpressible. Universal currents of creation, preservation and destruction and ultimate dissolution merge in Him to be lost into flowless inexpressible super-subtle form. Those well versed in "Spanda Shastra" can fully appreciate this verse.

Verse 7

lutre vitur na asan na gutri na bashi
na kuli na krityam mahanand roopam
sheyum than vasi adi sarwamadhyam
jita sanyasi bin-bindu-nadi
anter mukhi drishti nirvan rahasya tati param gati

——

Beyond the ranges of duality;
Unlocalized, inexpressible;
Beyond immanentalism;
Untouched by universal actions;
Ultimate source of supreme bliss;
Apex of six states:
In the midst of all operations
As vowel 'a' is in the midst of speech operations;
Victorious Sanyasin;
Beyond the purview of nada bindu;
And yet,
Master Projector of all nadas,...............
Inward vision is the secret of Nirvana
And leads to ultimate state of realization.

——

Inward directed yoga reveals that the Supreme One is beyond all operations. There are three lower states of existence (the wakeful state, the dream state and the state of sushafti) which involve monad within the operations of the objective universe. Beyond the lower

three states there are three higher states of Turiya, Turiyateeta and Teeta-ateeta. Energy of the lower three states propel the monad over the peripheries of the objective universe whose laws are rigid and mathematical (rigid in the sense that these laws can be mathematically formulated).

Energy of the higher three states leads monad into worlds which are beyond the purview of mathematical operations. At the end of the higher three states, accomplished yogi is blessed with the vision of the Supreme One as being in the midst of all operations and yet indefinably beyond all operations. It is revealed that He is the Master Projector of all "nada" and yet beyond the point wherefrom 'nada' is rocketted into the sea of consciousness.

"Nadas" are the most purified sounds and voices heard by the yogi during initially maturing stages of Smadhi. It is difficult to undertake discussion of nadas in this work. Nadas may also be in the form of flashes of intuition whose source we may not be able to know without yogic sadhana.

——

Verse 8

na jaya na janmi dagd karamkandi
yatha shant basmi aroopa swaroopam
shu sarvatre sukhi adayho smadhi
amoh savdhanam tat nishkal nirakar
anter mukhi drishti nirvan rahasya tati param gati

Neither is He born nor begets;
Destroyer of the binding force of karmakanda ;
Smeared with peace ;
Form inexpressible ;
All in all blissful ;
In disembodied smadhi.
Disciplined rigorous disenchantment
Is the first requisite
For realising His Nirakara State ....
Inward vision is the secret of Nirvana,
And leads to highest state of realization.

——

Yoga reveals that He neither begets nor is begotten. Same thing is told about Soul in Bhagvat Geeta (verse 20 chapter second): the Soul is never born, nor dies, nor does it exist on coming into being.

For realizing His Nirakara State one has to be alert and unattached.

God is formless and ever in disembodied smadhi,

Verse 9

ahamtav mamta galith tyath pralai na asay
yuth nasi meelith kavaldal zal-bindu
madhayakashi kadachit brach na asay
lagi na-ta kiya vachi phala ras gawni
shila zal sag agan dah basmo
sadh tapsu sarva-antre srashti
anter mukhi drishti nirvan rahasya tati param gati

With the disappearance of ego-centric attachments,
Untouched one remains by the dooms of existence and dissolutions,
Just as water never sticks to the lotus petal.
A Tree cannot grow in the mid-air
And bear fruit, juice and leaves.
(Impossible it is) to make a stone to soak water or
To kindle fire out of ashes............
Undertake tapa and sadhna;
There are creations within every thing;
(And creations within creations) ....
Inward vision is the secret of Nirvana
And leads to ultimate state of realization.

Ego-centric attachments and desires lead monad into cycles constituting existence and dooms. Man is saved from the foils of existence and dissolutions once base desires and attachments have been eradicated from the mind, root and branch.

Never can a tree grow in the mid-air and bear folliage, fruit and juice. It must have its roots in the soil. Likewise, tree of the universe must have its roots somewhere, otherwise it can never have organic

growth and purpose. This suggests that the universe has behind it the nourishing intelligence of some Wise Being.

It is impossible to make a stone to absorb water or to strike fire out of ashes. Similarly, it is impossible to perceive creations within everything (or creations within creations) without tapa and sadhna.

The sixth line contains nuance of the Upnishadic dictum:

sa tapo-a-tapyat sa tapas-tapatvedam
sarvam—srajat

He performed tapa; through tapa He created everything. Thus, it is through tapa that the Supreme Creator projected unbroken flow of creations. We must also, therefore, like the Creator, perform tapa in order to understand creations within creations. Without tapa it is impossible to attain anything. Without tapa it is impossible to acquire inward power of penetration into the secrets of Nature.

The truth of all these utterances can be understood by developing inward vision through the practice of yoga.

——

Verse 10

ved-vakh-artha amrit nadi sampita
anek pravahi samni shodash chanderkal
sa pandita samdarshagani archni deev
su-nirmal totri sath tav pathi
sarvatre jagadguru seva anant poozni ek
anter mukhi drishti nirvan rahasya tati param gati.

——

Meaning of Vedic Verses unfolds..............
Intaking of nectar stream..............
Through myriad channels,
Sixteen energies of the Moon return............
He is wise, equally inclined towards all,
Adorer of the Deity, offering pure praise,
Reciting hymn of truth...........
Everywhere the World Teacher,
Ever in service,
Worthy of infinite worship

Is one and that is the Inward Eye,..........
Which is the secret of Nirvana
And leads to ultimate state of realization.

—

Through inward yoga the meaning of Vedic mantras unfolds itself and it is just like drinking from the nectar stream of immortality. Sixteen energies of the moon return through myriad channels into the interior of the being and focus there with laser like intensity.

An accomlished yogi is all wise, equally inclined towards all, adorer of the Deity, always cffering pure praise and reciting hymns of Truth.

Moon is synonymous with mind and its energy flows through sixteen rills. Five channels carry energy to five sense organs; five channels carry energy to five action organs; five currents manifest as five kinds of perceptions and running through these is the current of thought wave. Onwards, the sixteen rills ramify into innumerable channels. Through rigorous yogic practice energy flowing in these sixteen rills returns to the interior focus of the yogic gaze. Intuition becomes direct perception.

In the fifth line it is mentioned that the Inward Eye, that is the eye of yogic power and intuition, is the World Teacher ever in service and worthy of infinite worship. It is the Inward Eye with which all the Prophets were blessed and from it flowed instructions and inspirations for the betterment and upliftment of humanity.

OM OM OM

—

II CANTO OF VERSES

This canto contains 114 verses which are varied in content, form and meaning. Each verse is an entity in itself and it is not therefore possible to provide a compendium of this canto. The verses are therefore explained as under one by one :

Verse 1

om gavar anter tat nirmalam
shudam ateyant vidyadaram
lal-nam lal param gwaram
shiv-madhav, naham, param brahm soham

Om ! (the most sacred sound)
Guru is essence of puiity and holiness ;
The name Lalishwari projects into mind
The vision of the greatest guru Lalishwari.
Supreme One Siva and Guru Mdhava coincide ;
I am not ('I' is dissolved)
He the Supreme Brahm I am !

In this verse the theory of the Great Union is propounded.

Lalishwari, who was born about the middle of the 14th century, was a great yogeshwari, hermitess, and poetess. According to Rupa Bhawani Lalishwari was the greatest Guru.

The truth of Lalishwari's teachings was realized by Rupa Bhawani through the mouth of Madhav Dhar, her Father and her Guru. The initiation into spiritual teachings wrought by her preceptor had such a marvellous effect on her that she first found her Guru and Supreme One coinciding. Finally she felt her own self dissolving. All the three entities merged into One. The "I" dissolved. Only He remained. And from the plane of union the merged self proclaimed : Supreme Brahm I am !

All processes and operations, "graded and gradless" proceed from and are supported by the unique intelligence of the Most Wise and Supreme Being who is beyond discursive logic of cause and effect. The entire flux of the universe, comprising the infinite series of phenomena, are sustained by the intelligence and power of Supreme

Siva. Nothing can exist without His power. Even "I" within the monad conciousness is supported by His indefinable power. That is why none has succeeded in analysing "I". The feeling of "I" within our body palpitating with the consciousness of feeling alive is the greatest mystry. Harold Monro, (one of the modern poets) sings thus :-

> What have I done that I should be alive ?
> O, can I not forget that I am living ?
> How shall I reconcile the two conditions :
> Living, and yet to die ?

The question mark in the above lines disappears on achieving the great union with the Supreme One.

Our own nature is transitory and unreal but the Word of the Divine Guru has the power of kindling our inner light which enables us to comprehend our real nature and brings about the miracle of uniting the self with the Supreme Self. Lover and beloved embrace ever-lastingly.

Complete union cannot be defined in concrete terms. It is a supreme experience constituting the sahsa doctrine of the Shaiva Philosophy.

Verse 2

kripa karay sarv rooga haray
gyani tshal phiryas tan tan vesray
smadi-deh samray soi agan vatroo
akhand yagi karay agan prazvalay
gita paday baye tsanay kapal mootsay
gopalji nate karay gopi sahaye

—

If He bestows His grace on anyone
All the diseases (inherent in creaturehood)
Stand cured..............
Motivated by the power of yogic concentration
The wise yogi leaping forth
Gets into communion with indefinable energy zones,
Whenceforth superconscious vibrations
Permeate his entire physical system ;

And the entire body with all its organs,
Undergoes spiritual transformation.
Verily the wise yogi will collect,
The scattered energy of diverse forms,
Back into the inner zones of his being,
There to serve as the fuel or oblation,
For the inward sacrificial fire.
Performing indivisible, whole and entire yagya
And kindling within the core of the being
Blazing sacrificial fires, whose brilliance
Enables the yogi to comprehend
The real meaning of the Gita and
The true meaning of sacrifice.........
The yogi is face to face with Gopal Ji (Lord Krishna)
Engaged in celestial dance with the Gopis.
(The yogi seeing the Lord face to face
Jumps into the dancing ring)

In the first line it is stated that if God bestows His grace upon any one, all the ills inherent in creaturehood are incontinently cured.

Then there is the most wonderful mention of the "manasic yagya". Yagya ordinarily means kindling the sacred fire in a pit and offering various oblations to the accompaniment of vedic or tantric incantations. The purpose is to satiate the deities for confering on the performers certain favours. However, the verse speaks of the manasic yagya which is the highest form of "yagya". It is the yagya performed within the mind. The fires are insatiable yearning and love for the Supreme Being coupled with yogic concentration. The oblations are: all the desires on the material plane; all the energies of the mind flowing through various senses and various reflexes of the prana shakti. Once the fire of a manasic yagya has been kindled within the core of inner being, a light of uttermost effulgence shines forth, enabling the aspirant to understand the real and esoteric meaning of the Gita.

Lord Krishna is the Supreme Indefinable Being. Raseshwari Radha is His consort. She is His 'Icha Shakti', At Her beck and command there are myriad Gopis or infinitely powerful deities. They perform

Rasa or celestial dance. Bhuvaneshwar Lord Krishna is in the centre enjoying the celestial dance. At the command of Raseshwari Radha, the Gopis enact the repturous drama of the universe and generate infinite series of universal phenomena and the interplay of thought ether with the space ether.

When the aspirant is face to face with the Supreme Being and the celestial dance, the words have no power to describe his state.

The latest line of the vakya taken in isolation with reference to the context of the first three lines also conveys that every lover of the Lord is a Gopi and when union is attained the Lord dances with his lover just as Lord Krishna performed Rasa with Gopies.

Verse 3

yeus humsui maduras geyi kani diyea
kand humi khand humi pananu deh
shrifal, zafal sufal hiye
moorith sher naivedeyas zai

—

The one who into the sacrificial fire
Of "manasic yagya",
Offer for ghee (or fuel)
Sweetness of sense-seated pleasures,
And for candy and sugar sticks
His own being;
And for coconuts and various fruits
His own head...............
The attainment .... Complete Victory.

—

In this verse further details of manasic yagya have been given. In the yagya performed according to the scriptures ghee is poured into the sacrificial fire. Oblations. consist of various fruits, coconuts and sugar sticks. Now, for manasic yagya it is stated that for ghee we have to offer sweet sensations derived from sense pl·asures; for sugar sticks our own self and for coconuts and other fruits our own head. All these things are being used here figuratively. Now the fruit derived by performing yagya in this manner is complete and all embracing victory.

The gist of this verse is that for realizing truth and for achieving real greatness control of mind and sadhna are essential conditions.

Verse 4

samew trekaran, ki-na akui bui
panti bui kenh, yihui akui
yagyas bihay basam kiavay
ang na bavei kenh.........ngan dhrav

——

Summon three karnas...........
Are the three Karnas sum total of reality or
I am the only reality?
None, but He alone is the only reality.
Perform yagya with steadfast mind,
Reducing to ashes (binding force hf karma)...........
Worship of Cupid does not bear any fruit;
And the yogi sojourns in unfettered freedom.

——

Brahma, Vishnu and Mahesh are the three Karnas. Brahma is the presiding deity of the creative principle and the energy of His will is ever busy in creating infinite range of forms in every sphere. Vishnu is the presiding deity of the nourishing and sustaining principle and the energy of His will is responsible for sustaining, preserving and nourishing forms. Within the minds of men His shakti manifests as conceptions of Truth, Beauty and Goodness. Mahesh is the presiding deity of destruction and the energy of His will is responsible for the destruction of forms. Within the minds of men Rudra Shakti of Mahesh manifests as selfish ego which drags the world into chaos and turmoil leading to destruction.

Now adverting to the verse under gloss. The Universe cannot exist without the perceiving individual. If I were not where would the universe be? Or, are the three Karnas alone the only reality and the individual only a unit existing under the hypnotic action of the three energy currents emanating from three Karnas? What is after all the truth?... The answer is obtained by performing "manasic yagya" with steadfast devotion and offering everything as oblations into the sacrificial fire of this yagya till everything (all passions, attachments, pleasures and desires inherent in monad self) is reduced to ashes. The

spirit will be freed from the shackles of matter and the aspirant will surely comprehend that the only reality is God the Supreme Indefinable Being. It is natural that when the dead weight comprising desires, attachments, anger, greed, lust and pride are reduced to ashes the self feels so light that it automatically buoys up into higher spheres of existence.

Verse 5

pata chaal pheerith ta khudum
matse ta kanen manz anum pai
ad nad vudum-ta gal-madh pevum
prabatum saath sat prazalu......ta na kenh

With Herculean diligence and effort
Delved deep into the nether worlds,
Deep into the working of the natural phenomena;
Discovered His signs in soil and rock,
(Deep in the physical body of flesh and bone);
The fount of all pervasive inspiration
Gushed forth into a current,
Which flushed the chamber of my mind
And washed away silt of error from its floors
And forced open its jammed sluices.
Wholy drowned do I stand-Drinking draughts of nectar......
In the great current of Inspiration..........
The current drives me on;
Truth shines like the morning sun;
I lose my self.

Speaking of her journey in search of Truth, the Divine Mother states that she delved deep into the nether world, into the interior recesses of the working self, into the mysteries of flesh, blood and bones. Amidst the dust and the soil and the rocks she found signs providing clue to the mysteries of His existence. The signs triggered fountains of inspiration which drowned her being into all pervasive consciousness of Truth.

The purpose of the verse is to illustrate that for the seer ever inquiring into the meaning of Truth there are thousands of signs

scattered all around which point to the glorious wisdom of Maheshwara......the Supreme Indefinable Being.

There are mysteries in an ordinary seed. When it is placed in the soil it awakens from slumber. Its radical goes down into the soil (why?) and its plumule fights its way out into the air and light (why ?) The unfolding of the little seed has so many mysteries for the seer and may provide suggestions about the existence of the supremely intelligent Master of the universe.

Only that man is alive who has been thrilled by the touch of mysteries in all things around. It is a never-ending experience for the seer.

Ordinarily, all men are so crassly involved in matter, world and their own physical body that they can hardly realize that there is God. In fact they are never worried about His existence. For them the being is the lump of physical body and their subjective existence is confined only upto the tips of their fingers and toes. The energies of the mind are so much shackled (rather held in bondage) by the physical body (its flesh, blood and bone) that we can hardly feel that there exists anything beyond matter. But the Supreme Creator has scattered signs within the crass realities of the matter which are sure to lead the piligrim towards the goal.

Verse 6

hani hani patal gagan gamay
murit na murat pantse tatav
tsetan maley shuni tih galey
shan vunei sa chas saat

—

Steadfastly, step by step, the yogi,
Rises from the nether worlds,
(The lower spheres of consciousness)
Into Light, into Akasha, into Freedom ;
Pulverizing crassness of five elemental components.
(Onward is he propelled)....................
All thoughts stand amalgamated,
Into the great ocean of the Void.
Zero understands he by zeroing..............

Crossing first three states of consciousness,
On into three super states of consciousness ;
Thus crossing the six great states,
The yogi is on the threshold of merger,
Into the substance of the Supreme Reality.

Among other things the verse also conveys that the path of Ashtang Yoga is a gradual and steady endeavour. Perseverence and patience are indispensable conditions. Firstly, the aspirant has to cross barriers of lower existence and further on he glides into super states. It is a flight from earth into heavens. The flight enables the yogi to view the five elemental entities which sustain life. The process confers full intuitive comprehension of the six graded consciousness. The process of ideation is reduced to nought. The self first merges into zero ; but that state is also left behind. The aspirant is now at the apex of the cone of the six graded consciousness. He is on the threshold of merger or identification with the substance of the Supreme Reality (though substance it is not and all our words are a shabby equipment for drawing out the picture of these states).

Five elemental entities according to Shastras that sustain life and support biological processes are :-

i) Earth.........Matter in solid, liquid or colloidal state
ii) Air............It contains oxygen and nitrogen which are essential for life.
iii) Water.........It is also indispensable for life.
iv) Fire ....Upto certain optimum it is essential for supporting life.
v) Akasha.........It is the ether of the space, the medium for the propagation of electrical impulses.

Verse 7

aasay boi na aasay pan
na aasi grass karay pawan
narkas kasay na kenh phasay
na seer kenh aam sear bawai.

In that state
"I" is dissolved

Bodily consciousness is dissolved..............
No dissolution, no swallowing by Pawana.............
Nothing to bind,
Every rope of bondage snapped;
(Real, complete, unfettered freedom)
This is the whole secret;
No other secret came unto me
Which I would reveal unto you.

This is just a sketch of the great sahasa state in which the yogi is completely immersed in transcendental consciousness—waking, sleeping, viewing and walking. In this state he is completely free from bondage, fear, error and ignorance.

Life is a slow process of combustion brought about by Pawana (air). From foetal stage upto death Pawan Shakti swallows up all mental powers leading monad through the stages of growth, decay and death. Just as fire swallows up all that is enveloped by it, similarly, Pa wan Shakti swallows up all the powers of the mind so that a monad is merely a bundle of reflexes and endocrinal activities and thus gets completely enmeshed within the body. In obedience to biological clock within the body, the monad passes through the stages of childhood, youth, old age and finally death. But once the yogi has attained sahasa state, swallowing process, of Pawana is arrested and the yogi is lord of himself. It is for this reason that our Lord, Sri Krishna, says that "the Yogi is superior to the ascetic; he is deemed superior even to those steeped in sacred lore. The Yogi is superior even to those who are devoted to action. Therefore, Arjuna you also become a yogi". (46/IV of Bhagvad Gita).

Verse 8

drayas-ta nervun awham zangay
tse na ta karoon mangay Kas
ranga rang gul phawaliham angay
mey na ta beyi tseth tsengay kas

Spurred by the fire of Love and Yearning,
I set out in search of Him;

Oh ! the moment I proceeded
The Lord was coming towards, me in the opposite direction;
What else had I to seek now ?
And who else there was whom I had to seek now ?
(It was a great joy of union).
Around my whole being
Myriad flowers of innumberable hues blossomed.
(Ecstasy is inexpressible)
Who else but me
Should feel buoyed up with joy.

—

Kashmiri Pandits observe an omen that when a man leaves his home for day's work or some other job he is sure to see that some auspicious thing comes in the opposite direction. Just when one steps out of his door and a man comes in the opposite direction with a bowl of milk or a bushel of grain it is sure to indicate that the day will be full of good cheer and gains. If a man with an oil pitcher comes in the opposite direction it is considered a bad omen. The observance of this omen is called "zang" in Kashmiri.

In the verse under gloss the Divine Mother says that when she stepped out of her home in search of her beloved, Lord Maheshwara, she found Him coming as "zang" i. e. coming towards her in the opposite direction. For the lover dying for his beloved this sort of encounter can better be realized than expressed. No words can express the extent of joy that would be generated by such a meeting.

This verse needs to be pondered over thoroughly.

Verse 9

padvi bina ma trav padoo
vadah poorukh andh choo vas
brakun nabad grakan khasi
param padai parmanand hasil choo.

—

Wisdom it is not to give up the search,
Without attaining the goal ;
And so doing will fulfil the promise
For which human body has been bestowed upon you .
Object is the firm stay in the Sahasa;

To be continuously in the vision of God ... .
Uninterrupted meditation on God
Is sweet like candy;
(Rather nectar from Manidveep)
Its sweetness permeates every pore;
Supreme bliss falls to the lot of the aspirant
On attaining the highest goal.

—

The verse contains an exhortation from the Divine Mother that the search (or yogic effort) should not be given up till the goal is reached. The purpose of human life has to be fulfilled. The object is to achieve firm stay in the vision of God.

It is further stated that yogic meditation is nectarean. It is sweet like candy. It is further averred that highest form of bliss which has no parallel in all the three worlds falls to the lot of one who attains the supreme goal.

Verse 10

rupa ai ta yeh aai vara
nara niralamba roof
kripa par anand janvara
avtar room room roof

—

Roop has been wedded to One
Whose form rests on no support;
Nothing in the Universe comparable to Him;
Nothing of the Universe can shine upon Him
To make Him visible.
Meditation on Him is the Bird of Bliss..........
most beauteous..........

Under the shade of whose benign wings
One is lulled into yogic repose
Most sweet and soothing.
Every pore incarnation of the Reality
(Harmonious Oneness)

—

Rup (Rupa Bhawani) has been wedded to One who is niralamba roop (form which rests on no support; by itself manifest; supporter of all) This Being is described in verse 9 Chapter VIII of the Gita as all the wise eternal Being, the Ruler of all, possessing a Form beyond comprehension. To this indescribable Being Rupa Bhawani stands wedded. Out of this wedlock what has emerged? .. ... Unalloyed bliss and such an immersion into the form of her Beloved that she sees Him everywhere and every particle appears to her His incarnation. In every direction and in every crevice she sees her Beloved.

The first two lines of the verse speak of indestructible unmanifest Brahm who is shining by His own power; whose form does not require any support. The next two lines refer to the state attained by the Yogi when he is uninterruptedly immersed in the vision of God.

Verse 11

samadur piyal ta madhur vasan
avai keya san mang tai
gyan roop-ta shuniya asun
asun na-asun sootey choo

——

Monad is like a cup... ... .
Reality incomprehensible Ocean ....
Sweet is the wish to know;
Wishing to contain ocean in a cup;
Paradoxically overwhelming concept . ...
I am at a loss to understand,
What should I ask for?
Upshot is to become embodiment of knowledge,
And constantly being immersed in zero;
For, existence and non-existence
Are reverse and obverse of the same coin.

——

The verse speaks of the stage of the seeker when he is struck by a lightening mystery while meditating upon Reality in its infinite and all embracing form. Reality is infinite ocean and the monad is like a cup and the whole effort of the seeker is just trying to contain

ocean in a cup. This being not possible the seeker falls prostrate with humility and helplessness and questions himself what should he ask for.

Arjuna (verse 16 chapter XI of the Gita) is recorded to have addressed the Lord thus :-

"........O Form Universal, I see neither your beginning, nor middle, nor end".

So the seeker has to humble himself before God.

In the third line of the verse it is suggested that the object of search and meditation is to become embodiment of true knowledge and being constantly immersed in zero.

In the fourth line it is indicated that existence and non-existence are reverse and obverse of the same coin.

Zero or suniya is the most meaningful concept in the verses of Lalishwari and Rupa Bhawani and also in other treatises on Shaivism. The concept of suniya has its roots in Vedas.

Concepts of absolute zero and limiting zero in Calculus have enabled us to determine the values of infinitesmally small quantities. In yoga entry into Suniya is obtained through various forms of dharnas. Going into suniya is a very arduous affair. Suniya is to be crossed in order to obtain merger into the glorious state of Turiyateeta.

"I" on deeper analysis is found to be not a material object nor can its locale be established. But how is it supported and what enables it to maintain mastery over the lake of consciousness during its interractions with the objective universe and the subjective world ? It is again the power of the Most High. Similarly, cosmic space, whether contracting or expanding, is suniya. In fact, space propelled by time creates duality. What is responsible for this attribute ? Again the power of Maheshwara, the Supreme Indefinable Being.

And, of what form is Maheshwar. No one can establish His locale by geometry or coordinate geometry or can analyse the nature of His form in a laboratory. A true seeker must constantly crave for His mercy and benevolence and then there is some hope of redemption.

Verse 12

yavai dhiyan bakces karay
tavai gyan adray pan

yavai piyal basmui karay
tavai lie sumaray sumrey pan

Only when He confers the gift of meditation,
Only then will knowledge dawn upon the self.
Only when one reduces to ashes,
The chalice containing the limited self............
(Burning gross desire with the fire of yearning)
Only then can the self be reconstructed
In true form and proceed
With airy blissfulness
Towards immersion
Into the vision of the Supreme One.

Gift of meditation falls to the lot of some lucky devotee entirely through the grace of God or when a Master throws a kind glance on him. This is in consonance with the Shahsa doctrine of the Shaiva Philosophy.

Once the gift of meditation has been bestowed upon the real seeker he is enabled to knead his being with the nectar of true knowledge.

The last two lines of the verse suggest that immersion into the vision of the Reality is rendered possible by reducing the limited self to ashes.

Verse 13

yus towk travith mokh milavay
prarnai preyam lagay prar
vathri gyan-ta pan telady
shuneyas shuniya suti milavay

The one who rids himself of the fettrers
(Of petty desires and mean attachments);
And embraces the doctrine of salvation;
And waits with extreme love and devotion
For the grace of the Most High.........
And enveloping three-stringed self with true knowledge,
And thus spurred on...............
Blends suniya with suniya.

The verse suggests that for embracing doctrine of salvation or for achieving union with Reality one must give up all petty desires and attachments and with extreme love and yearning wait for the grace of the Supreme One. Of course, love is not a thing which can be created. If a person falls in love with God it is in itself a great blessing from the Heaven.

In the next two lines the aspirant is advised to wed himself to true knowledge and kill the sense of limited egotism. A stage is reached when after constant practice the aspirant is fit for entry into the region of zeroness or void. It is a region of absolute purity and the last stage of immersion into higher states of consciousness and then into the vision of the Supreme Reality.

These are all "words, words, words". Only by coupling the words with deep thought and reflection can we comprehend a certain sense of direction. For instance, taste cannot be defined. Similary, love cannot be defined. All these are abstracts lying within the purview of direct experience. Likewise, God realization and the stages of the yogic path leading to it are strictly individual experiences. Knowledge contained in the books provides only hints. For journeying in the yogic regions one must obtain a passport from an experienced Guru.

The third line of the Vakya contains the words "pan telady". This means self governed by the impulses of Ida, Pingla and Sushamna and enjoyer of waking state, dream state and sushafti state (three-stringed self).

Verse 14

suwar travith treha na mangey
tir layi-ta travey sangh
sherey gang-ta nethuoi navay
doh pathyum arzum bronh

Abandoning sense pleasures
And controlling stimulations;
Regardless of reward;
Fmbracing Great Surrender.
(The shaft flies and strikes the target
Only when it leaves the archer's bow.

Greater the bow is stretched
Greater the flight of the shaft.)
The archer after hurling the arrow
Must remain unconcerned...............
Flight into regions of Lofty Ether,
Great state of constancy,
Whencefrom flows the sacred Ganges,
(As the Ganges flows from the jattas of Mahadeva,
Likewise, it gushes out of the head of the great yogi,
Who is verily Mahadeva),
With the water of the Sacred Ganges
The yogi bathes himself every day.
This is the real reward
And fulfilment of the day
And a stage forward on the path.

—

The requisite condition for attaining realization of the Self is to give up attachment to sense pleasures and to be unconcerned about reward. Here is a point to ponder over that when an archer hurls an arrow he must remain unconcerned whether it strikes the target or not. But if there is such a skilled archer as Arjuna his arrow is sure to strike the target. Krishna advised Partha to take up the bow and hurl arrows on the enemy but remaining totally unconcerned about the final outcome. Our duty is only to act.

Skill in yoga is attained by controlling the senses and girdling the mind within the discipline of yoga.

A stage is reached when the yogi, digging deeper and deeper within, through various shells of consciousness, reaches a point wherefrom a great current of wisdom, light, bliss and power gushes forth and permeates his whole being. This current is the sacred Ganges whose source is within the human head which is the seat of consciousness. In the waters of this Ganges the yogi bathes every day; and every day in this manner finds fulfilment and reward and the yogi is refreshened to undertake further advance on the path.

Verse 15

Shuniyah amshah aayom athey
ganj swambrum tavai suti

yava sooti zan vapdhavum
tee thahrovum manas suti

Got hold of a moiety of suniya
(Paradoxically enough)
With the aid of suniya collected treasures.
(Suniya became the source of creative production)
Got suniya settled within my mind
And made it part and parcel thereof.

The seat or the point wherefrom the thoughts arise is of the nature of suniya. All thoughts, till they become visible (frisking like fish within the lake of consciousness) are of the nature of suniya.

With the pick - axe of concentration and meditation, the yogi digs at the source of thought processess This point is somewhere at the periphery of the Lofty Ether.

Suniya is of the nature of the nihility with respect to the physical plane but it places at the feet of the possessor the entire treasures of existence.

Verse 16

garith sumrith suniya khadum
paroodh moroom tavai sutiye
panch agna lal chadovum
gwash prazalum tavai sooti

With search and thought
Digged out Suniya;
And with its aid
Brought the mind
Which is restless like mercury
To rest and repose
Five kinds of fires
Were kindled red
Till they emitted
Dazzling brilliance
Of real existence.

Mind is of the nature of mercury. An aspirant who is engaged in fixing his mind, either by fixing his gaze on the space between the two eye-brows or on the tip of the nose, will in no time realize that the mind is like mercury (cinabar). It rolls away in every direction. Surface tension of thoughts keeps it gyrating. The one who has been able to fix his mind upon a point is indeed a great athelete. The power developed by fixing mind at one point enables one to perfotm miracles. But this power is not to be misused.

However, if the yogi has been able to get hold of the moiety of suniya the process of fixing the mind is rendered simple.

On Sawan Purnima, the Hindu folk in Kashmir, perform Parthesh-wara. Brown earth is obtained from Shankeracharya hill (or any sacred hill). It is kneaded with water. Mercury (cinabar) is poured into the dough and from this dough an elliptical lingum is made. This lingum is then bathed with water and oblations of flowers and fruits are offered. This outward symbolic ritual is indicative of inward yogic process. Elliptical lingum represents suniya as well as the state trans-cending suniya. Mercury (cinabar), which has been kneaded with dough, represents the mind in its restless state. It has become fixed in suniya which is represented by the lingum and this lingum is then offered worship. Thus, on Sawan Purnima worship is offered to great tanscen-dental state. Mind getting fixed up harmoniously in Suniya Lingum.

It is therefore clear that the external ritual on Sawan Purnima represents the inward yogic phenomenon and this has been very beauti-fully illustrated by the Divine Mother in the first two lines of the verse. Externally lingum represents cosmos or brahmanda.

Zero is represented by a point or a circle. The former has only position but no dimensions and the latter is all embracing and in its motion represents the wheel of creation.

The last two lines of the Vakya speak of the five kinds of fires. Externally fire is seeded in every chemical reaction and when ablaze is bent upon swallowing everything.

The physical activities within the physical body are propelled by five kinds of fires.

These are :-

1) Hunger and thirst : bent upon swallowing everything and keep the creature busy.

2) Fire of pranas (life motivating impulses)
3) Fire inherent in duality contributing propelling motivation to hatred, anger and greed.
4) Fire blazing out of Ahankara (ego) which is of the nature of rudra shakti and is bent upon destroying the individual.
5) Fire of determination which is of the natuie of Bhairov Shakti.

All these five kinds of fire are responsible in bringing forth entire gamut of actions and reactions on the physical plane. They are responsible for keeping the individual tied to the wheel of birth, growth, decay, death and rebirth and the wheel rotates so fiercely that recollection and memory stand destroyed.

Now, if all the five kinds of fire are directed inwards through yoga...

Fire of hunger and thirst becomes all swallowing urge for true knowledge ;

fire of prana is employed to destroy submission to sense pleasures ;

fire of Ahankara is employed to destroy ahankara which is a shadow of the real Self ;

fire of determination is employed to destroy the restlessness of mind ; and

fire blazing out of duality is employed to destroy duality itself.

All the fires harnessed for inward research blaze out into dazzling brilliance of inward light enabling the seeker to perceive the real Self ;

These are the meanings worthy of attention. Other meanings are also possible.

——

Verse 17

na karum rut na yach zonum
zi rutui na-ta rut kenh karoom naw
mudh-mutuie dih sandorum
na-ta zeevantu maroo mow

——

(With a ceitain sense of repentence) I ponder
That I have not done any good;
Nor have I understood what is the fulfilment of a wish ;

Now it is all right, though I repeat
I have not done any good.
All that stands to my credit is
That I infused life
Into the dead moiety of my being
And that which we call living I killed.

In the first two lines the Divine Mother, with a certain sense of repentence, states that she has not been able to perpetuate any good in the world. It may not be true, but the lines speak of the innocence and humility of the Divine Mother.

The latter two lines of the Vakya speak of the shift from outward objectivity to inward realm of the spirit. This state is expressed in verse 68 of the Chapter II of the Bagvad Gita:

"That which is night to all beings, in that State, the God realized yogi keeps awake. And that in which all beings keep awake is night for the seer."

Actually all men are so engrossed in the world that they never ponder over the "light which puts our eyes out." Einstein has rightly stated that all men who have not been electrified by the touch of mystery in all science, art and literature are in fact dead men.

Verse 18

aagur pheerith tai grazum
vugvone doorie sagov mov
aurik kripa sootie aalam baroom
yod kenh no svaroomov

Reaching the Source.........it turned on
The great gushing current of inspiration,............
Submerging totality of my being.
The water of a spring
Led through channels into a garden
Fills and submerges every bed,
Lending life to every plant foi growth.
Likewise, the great current of Lofty Inspiraticn
Flowed on and
With the acquisition of that

Filled the entire Universe.
Indeed it was all due to Divine Grace...... ....
On my part contributed nothing.

In this verse Divine Mother speakes of the great 'sahasa' inspiration. She states that it was solely God's favour upon her and asserts that nothing on her part contributed to the acquisition of this supreme inspiration which keeps the soul submerged in the vision of the Reality and cuts asunder shackles of bondage and existentialism.

Verse 19

prabha teezai vuvandu aadooroom
room room jyoth taroomav
krishna roopi brahma swarith
sumrith vishnu maheshwara

With the lustre of the Light Divine
The inner spirit kindled up...........
Every pore of my being was illuminated.......... .....
Lord Krishna is synonym
For the Supreme Indefinable Maheshwar;
As Creator He is Brahma,
As Sustainer and Preserver, Vishnu.

Yogic meditation illumines the inmost recesses of our heart.

The last two lines of the Vakya suggest that meditation through yoga makes one to realize that the Supreme Indefinable Being is Himself the Creator, the Preserver and the Destroyer. In fact, everything sustained by His power.

In Devi Baghvat it is mentioned that the one who regards Brahma, Vishnu and Mahesh and Shakti as separate deities is not entitled to study Devi Baghvat.

All the manifestations of power proceed from the Supreme Indefinable Being.

Verse 20

guvar-mukhi dhiyana diyaray
charna hridai kamal........

tul pawan mool suniya
oordhov mukhi gagan mandal

—

Worthwhile it is ro meditate Guru-wards
And cherish His feet in the heart................
Of the Tree of Life,
Leaves and fruits are supported by air,
Roots lie embeded in Suniya
Upwards unfolding is the orb of Akasha.

—

The first two lines of the Vakya bring home that Guru is supreme and one must constantly crave for the benedictions of ones guru. There is a reference that if God is angry with a person Guru can intercede to have God's wrath pacified but if Guru is angry even God won't intervene to have that wrath pacified and get the curse averted.

The third line is a beautiful piece of imagist poetry. It comprises the following four words :-

tul	...	Mulbery fruit
pawan	...	air, atmosphere
mool	...	root
suniya	...	suniya; transcendental; anything beyond space and matter.

From the meaning of the above four words the meaning of the line may be constructed as under :-

"Of the Tree of Life the atmosphere or pawan is the fruit because it is only in the atmosphere that millions of life forms sprout just as mulberry fruits sprout on the mulberry tree. But the root of this tree is in Suniya.

"TUL" also means lift. With this meaning the line will convey :

Lift "pawana" i. e. transcend atmosphere (through yogic practice) and you will reach the root which is Suniya. The line is also a hint to Kundalini Yoga. It conveys that, through proper practice, control the "pawana" or prana shakti of muladhara (solar plexus), and, lift it through various chakras, up into Suniya Chakra.

The fourth line conveys that Akasa unfolds upwards (internally in the higher regions of the cerebral cortex and externally as firmament). The line communicates that Akasa is beyond atmosphere which supports life. The circle of Pawana Shakti is to be crossed for reaching the orb of Akasa.

Verse 21

nanarang shakh tsaturveed
panui man tah nad sagvan
nana-prakar dhyanuk thana
gyana nama aaneek dhan thana
purak manai sumray nirakar

—

Varied are the ramifications of the four Vedas;
Tributaries of Knowledge and Light,
Conjoin to form
Perenial under-current of Wisdom,
That maintains order amongst people.
Of varied forms is the post of meditation;
And with the noun "Knowledge" is associated
The infinite treasure of power, wisdom and light........
With balanced mind
Should nirakara be meditated upon.

—

The first two lines speak of the irrefutable greatness of the four Vedas and the wealth of perenial wisdom and light contained in them.

In the third line it is indicated that post of meditation can assume varied forms. It should be noted that post of meditation is of varied forms. Post (station) is same but its forms are different.

Dhyana means cultivation of mental fixity in the contemplation of some object. According to the science of yoga dhyana is to be brought to the point of fructification through the eight-fold path. Dhyana comprises physical as well as mental postures giving rise to what may be called structure of dhyana. It varies from person to person and from one religious denomination to another. Structure of dhyana is of one kind for a Muslim and different for a Chirstian or Hindu. The third line of the Vakya brings home that the Divine Mother had a

very broad vision and her concepts were not determined by a particular denominator. Her concepts were not confined to those of a particular sect or creed.

The fourth line of the Vakya speaks of the infinite supremacy and usefulness of knowledge. It may be the knowledge of humanities or science or religion or yoga, but it is the knowledge that has made man the crown of the entire creation. It is the knowledge which has placed infinite treasures at our disposal.

In the fifth line of the Vakya method of meditation upon nirakara has been formulated.

Nirakara should be meditated upon through the centrally balancing life breath. It controls the pause between the exhaling and the inhaling breath.

Stay in Nirakara is obtained by meditating on the space between the two eye-brows. This type of concentration lends entry into the "purak"... ..the balancer which lies on the golden streak of sushamna.

Verse 22

sarith gata travith gwashas tsayas
marith sare im tseyani panch indai
tavai sahaz - kali yoog sadith
sarva - vadi zanim gyan panas hihui

Searching in the darkness............went on groping ;
Resolutely looking for a crany
Through which could peep into Light.
Restraining sense pleasures
And killing them.
And with that done,
Practised yoga for His sake.
And with that done,
Found the Self embodiment of all forms of Knowledge.

The verse describes the state of an earnest researcher who is patiently and steadfastly probing into a problem. Firstly, entire field before him is dark. He gropes his way in the dark. However, patient

observations rubbed with deep thought begin to emit sparks of comprehension. The sparks develop into blazing light of comprehension and the problem stands solved before the researcher.

What holds true for a researcher holds true for the yogi also. Firstly, he gropes in the dark yearning to find a clue to his existence. With patient practice and through the grace of God the yogi is led into Light. However, entry into the region of Light is made possible by reversing the direction of life currents within the five senses. The life currents have to be turned inwards. It tantamounts to killing the outward function of the senses when they are holding sway over the individual. This is to be coupled with deep yogic practice within the seat of consciousness or the supra-cortical layers of the brain. Dead centres are awakened and knots untied. Divine Light flows into the consciousness of the yogi and accomplished yogi perceives all forms of Knowledge within the Self.

Verse 23

dharani provum - ta swarney peyas
hara voni tseoi bur vusroom
dhim kosum zari taa aasum tseoi
aas karoothum-tai khas baroom

On attaining the Earth,
Anon I began to ponder..................
O, my Supreme Lord,
I am knocking at your door;
Deaf and dumb I am,
Blossom me forth;
Be you alone before me;
You have lent me Hope,
Choose me as your priviledged one.

In this verse the Divine Mother strikes a note of Meera. She has been struck by the Supreme Beauty of the Lord of the Universe. "Beauty pleadeth for no oratory". The One who is the author of the entire beauty, what must His beauty be? .....And what must be the state of the lover who has been favoured with a glimpse of the Supreme Beauty. Like a beggar the lover stands at the door of the Beloved

knocking and persistently imploring for throwing the door open. The Divine Mother, in utter humility, says to her Lord that she is deaf and dumb and entreats Him to be always before her. She prays Her Lord to choose her as His privileged one so that her expectation, her hope, is fulfilled.

The first two lines of the Vakya may suggest that the Divine Mother, unlike Eve, refused to live with Adam on falling on Earth.

Verse 24

sahaz sipar pairith drayas
ditinam zah-par shahi-ta shah
hish chas sahzan lagith bahzan
hyat wah zan totas ta hare ginddyam

Leaving home and hearth,
Left on the pilgrimage ;
Devout faith in Him
My sole shield and defence..........
He lent me wings
Like the string of a bow,
(Which pushes the shaft on to target)
And
Regality and Royal Grace..............
Fearless like a lion I move on........ ......
He plays with me as one (a bird lover)
Fondles and plays with a parrot or a myna.

It is a beautiful Vakya exuding boundless joy with which the Divine Mother was filled on being blessed with His grace and kindness. Love and faith, reinforced by His grace, have made her utterly fearless and brave. She feels as if she is His nightingale. She speaks of her absolute fearlessness and perhaps refers to the time when she left the comforts of home and hearth and like a lion she went into the woods for practising Sadhna.

The second line of the Vakya contains a beautiful mataphor : Zeh-par. In persian 'Zeh' means string of a bow and 'Par' means wings.

God had lent her wings which worked like the string of a bow which lends forward thrust to a shaft when it is released from the drawn bow.

Verse 25

Poorith sahaz sipar tai
turgas zeena lagu rav
poshnoolan tai veena vazay
karani shankh-sabad tai
ganta vayan kriyand vuzay
divan chas shan keras gud

Faith in Him
My sole shield and defence............
Colt is saddled by the Sun;
Thus I move on in the mansions of Light............
The heaven is filled with the song: Krishna,
Krishna................
And the sweet notes of Veena,
And the deep drowning sound of OM,
And the toll of the Bell;
To the accompaniment of this Symphony
I offer worship and oblation to Hara.

The Vakya speaks of the state when entry is obtained into the orb of Chita-Surya the source of Thought, Wisdom, Light and Beauty.

Colt (always restless) is the mind but it is saddled or controlled now by the light of Wisdom.

The ecstatic yogic state is heralded by various divine sounds such as the sound of the ringing of a bell or sweet note of a monocord or notes of Veena. But the most important sound is the deep drowning sound of OM heard by the yogi in a yogic trance. Consciousness in this state widens to embrace the entirety of the universe. The deep and drowning and yet most allevating sound of OM appears to emanate from the supra-cortical layers near the sconse. All these sounds drown the yogi into an exceedingly blissful and inspiring vision of God.

In short, the verse speaks of the most blissful state, akin to a sweet symphony, attained by a yogi through the practice of yoga.

The Vakya contains reference to golden oriole, a bird with golden yellow feathers. This bird, early morning, perches on the branch of a shady tree under the thick folliage and his beautiful shrill note appears to make the sound: Sri Krishna Goopiayo, Sri Krishna Goopiayo,

Verse 26

hal mali tai zal waharey
pran lorey marey maen
roog gaali-tai yoog sandharey
boog aharey karey shareer

—

And the game for the Yogi,
Is to go afishing in the lake of consciousness ..—
Spreading the net of meditation,
After taking stock of situation......
And for fishing rod,
Using the rod of prana,
And go killing fish......
Practice of Yoga removes all diseases,
And the body without feeding
Bounces with health, vigour and comfort.

—

We have game lovers who go for fishing in lakes. They derive joy in catching fish and make a hearty meal of them. But in terms of the Vakya under comment the yogi is advised to go afishing in the lake of consciousness. For the net yogi uses the net of meditation (yogic contemplation) and for fishing rod and tackle he uses Prana. Prana is life-breath. Externally it is the life-supporting air and internally it is vriti. Vriti and Prana bring forth the biological processes. Vriti in the consciousness is nearer to Suniya but when it gets hooked with Prana it is transformed into nervous impulse and acquires the broad meaning which is assigned to Prana in yogic parlance. As nervous impulse it is straight at the motor root and hence it is of the nature of rod.

Fish is a very important animal in biological evolution. In occult sciences, such as Astrology and Palmistry, Fish is regarded as sacred

and stands for divination or prophesy. In the lake of consciousness fish is symbolic of the divine inspiration or symbolic vision which the yogi must try to catch and assimilate. They are the best food for maintaining mental and yogic health.

The last two lines of the Vakya communicate that practice of yoga confers complete physical and mental health and removes all diseases. Modern medicine, surgery, and psychiatry have disproved the old saying that a sound body makes for a sound mind. Modern concept based upon wide range of observations is that a sound mind makes a sound body. Since yoga starts from the mind it is natural that its practice lends perfect physical and mental health.

Verse 27

soor gow su fali-ang male na
ang sanwaray bang nivarey
ih na faley tei valey
janter tanter anahat anamai akhyai

——

That which wears out is dust and ashes......
(Human body is precious)
Human organs are perfect,
Never can be recuperated once disused......
Putting them to right use is wisdom ;
Discarding all distractions......
The yogi must don that
Which never wears out.
A State
Key artifice, complete formula, of the
ether of Suniya, inexpressible, immortal.

——

The Vakya conveys tersely that everything which wears out is dust and ashes. It is further indicated that human organs are perfect and should not therefore be put to improper use. Distractions should be avoided and hitches overcome. Human energies should not be frittered away. And the yogi must don that which never wears out. Mastery of yoga places at the disposal of the yogi a key to control and study universal processes.

A giant truck when in motion cannot be stopped even by a Hercules. The truck can be stopped by the brake which is a small contraption for grinding the truck to a halt. Similarly, universal processes cannot be understood by groping in the realm of objectivity. You cannot reach into far reaches of the universe for understanding the nature of the space and the matter. Like wise, we cannot completely understand the working of the tiny atom. This does not mean that scientific endeavours are to be given up. All this is meant for the man who is yearning to know the nature of the Self and wherefore of the universe. Key for understanding universal processes is obtained by mastering yoga. Yoga is an inward process. It starts with the assumption that the Self is primary and universe secondary. Let those who are interested to know why and wherefore of existence devote sometime towards directing their gaze inwards and observe facts for themselves.

Verse 28

savdhan kheley ang natsavan rahey
ang prazlan ther vasan dharan
atal savdhan voh aap bhagwan
bwah shive gath tai choh shiv pana

Let the yogi play yogic orchestra
With skill and attention......
Let the seat of consciousness be stimulated
into a dance......
Awakening dead centres,
Kindling lights within vital organs,
Bringing stability within the thoughts...........
Absolute equanimity and skill are Siva's attributes
He alone is Himself.........All Perfect.
(I exist because of Him)
I only represent Siva's state
But Siva He Himself alone is.

Again allusion is made to yogic practice in the first two lines of the Vakya. The yogi must remain very careful during the years of Sadhna. Yogi is advised to awaken vital centres and in course of time divine flames are kindled within the whole being. Sustained practice brings stability in thoughts.

Last two lines are spoken with a deep sense of humility and convey that absolute stability and perfection are an attribute of God alone. Human self is a thing which exists because of God and can attain to His state by the power of His grace. But God "self" can not become. God is Himself alone what He is.

Verse 29

var diye - ta bhow varai vasa
bumi pad gamey rasa rasa
khasan-ta shabad shunum aahang
sarang rag veena ta tseng

If He would grant the boon..........
I would wed myself to firm union;
Wed myself to perpetual stay
In the vision of His Beauty;
Gradually and gradually would my feet
Be raised up from the ground;
Up would I rise higher and higher
Through four states of existence,
Which are akin to
Four stages of utterance...............
Sound alone is glorious:
And the Word was the seed
First planted by the Creator
Under the bed of the Lake of Consciousness.
That primarily it may germinate,
And then push its way out of the bed of the Lake,
And then ascend with a stalk,
Through the waters of the Lake,
Out to bloom in air and light;
And to delight mankind,
With Beauty, Glory, Joy and Harmony;
And create orchestras and harmonies
Of pliant and plaintive notes of Sarangi
And blissful swell and rise of a raga
And tremulously sweet notes of Veena..........
And the glorious notes of a mono-cord..........

The first two lines of the Vakya speak of the importance of God's grace or boon which He may confer upon His chosen one for merger into supremely indefinable vision of His Beauty. The entry into supremely glorious transcendental state is extremely strict and entirely dependent upon the will of God. The entry into this glorious mansion is restricted to few chosen ones. Though entry is entirely dependent on God's grace yet the chosen one must be fully prepared for the union. This requires great and unqualified surrender. Here we must differ from Mr. X who says that he can bring transcendental consciousness within the reach of all and sundry.

The second line of the Vakya speaks of the ascent of sound or utterance from undifferentiated lofty ether (which is beyond the Suniya Zone) and how utterance comes to bloom in the aesthetics of musical orchestra.

Four states of existence are akin to four stages of utterance and these are embedded, in the entirety of their conceptions, in the monosyllable word, HREEM.

Let us discuss in detail four stages of utterance. It may be a word, a sentence or a tone. The first stage is para. The scriptures say that this form represents a secondless unity and comprises a slight flutter in the free universally existing transcendental and waveless lofty ether. The second stage is when the monad gets a feel of the utterance. This stage is called pashyanti. Time period of this stage may be infinitesimally small and varies from individual to individual for the same kind of utterance.

The third stage is acquired when the utterance is clearly differentiated by the monad in the Lake of consciousness. At this stage it may come under the analytic process of the intellect which is a function of the perceiving ego. This stage is called Madhyama.

The fourth stage comes to play when the utterance, through speech gyrus in the brain, is fluttered out as speech or song or raga through vocal organs. If it is a tune it flows out as a nervous impulse through the arm of the musician and a note is struck on the cord of the instrument by the plectrum. The musical instrument in this case takes the place of the vocal organ. This stage is called vaikhuri.

Vaikhuri being dependent on physical organs represents wakeful state. Madhyama, existing as thought waves and vritis of words and visions is allied to dreaming state. This stage has the power of dragging the monad into the umbra of sleep and triggers on the dream worlds.

Pashyanti state with elongated time period represents Sushafti.

Wakeful state is concerned with the objective universe through the portals of sense organs. Its impulses are motor as well as sensory, Most important sense organs are those of vision and sound. Almost entire gamut of scientific observations are collected and transmitted to brain (for differentiation) by these organs. For aiding the eye science has enabled us to invent a variety of instruments such as microscope telescope, television, graphs, and X'ray equipment. For aiding auditory sense we have radio telescope and radio and other instruments. The ear with the aid of these instruments enables us to understand complex pahnomena of wave propagation in ether.

Physical data collected and collated through sense organs is of such rigidity and palpability that materialists believe that matter alone is the only reality.

Madhyama stage, being a zone of kalpana, cannot be accurately analysed by any physical instrument. Electro-encephlograph can register brain waves which are in fact electric waves produced in the brain. The encephlo waves are generated by thought waves and whether thought vritis and electric waves are identical has not been established yet. In fact, thought wave generates electric wave in the brain and it is the electro-chemical impulse which travels through motor or sensory nerves. Thought wave generates encephlo wave and cannot be encephlo wave itself. We may say that thought wave activates the living matter of the physical body through the medium of electricity. Now, perceiver or enjoyer, of every thought, is the monad ego or "I". The nature and substance of "I" cannot be determined by any physical instrument. In the lake of consciousness thought flux exists mostly as visions or sounds i. e. as figures and words; but these have no existence without "I" or monad ego. Thought process is always in a flux but "I" within a particular scale of time is changeless. Monad "I" has been endowed with intellectual power, enjoying power and willing power. The nature of these powers cannot be determined by any physical instrument or mathematical notation. Intellect has enabled us to invent

mathematics and mathematics is the queen of sciences and has enabled us to understand accurately the flux relationships of the objective universe. Mathematical symbolism is the supreme symbolism; but even mathematics cannot be applied for understanding the nature of "I" and the madhyama stage. Love, hate, and pleasure exist in the madhyama stage and these are all abstracts. In the lake of consciousness thousands of thoughts embodied as figures and words are floating either on the surface or below it or on the bottom.

In the madhyama stage a yogic practitioner may, during meditation, hear continously the note of a mono-cord. There is no musical instrument nor the organ of hearing yet the sound is gloriously audible. Now the question arises whether we can devise a physical instrument which can analyse the propagation of this sound and establish its relationship with the enjoyer i. e. the monad ego. Where should we place this instrument for recording the observations?

All these things are being discussed with a view to explaining that madhyama state is beyond material phenomena and yet is totally dependent on it. Many things which are not being discussed here come to the notice of a devout yogi during meditation which establish this fact that madhyama state is not of the nature of matter.

The third stage is pashyanti. It is subtler than madhyama. Its comprehension is obtained through actual and well disciplined yogic practice.

Time period operates and holds sway from Pashyanti to Vaikhuri stage.

Madhyama and pashyanti constitute the main part of the realm of the mind and mind is a very complicated entity. Herbert Read's one or two verses will beautifully illustrate the mysteries of mind:

> Since you are finite you will never find
> The hidden source of mind's emotion,
> It is a pool secret in dusk and dawn,
> Deep in the chartless forest life has grown.
> ......This mind which is collected
> From many tricklings, of dew and rain .....

However, it may be reiterated here that some of mysteries stand resolved through the practice of yoga.

We may also discuss the fourth state which is the glorious state of para.

Figuratively, para is crescent shaped. It is the source of all that is hidden and beyond the range of time. Its peripheral substance is of the nature of lofty ether where all knowledge, experience and subtle memories remain treasured, It is also the treasure of great power and serves as a link between the first three states and the infinite power that lies beyond it. This power is trans-turiya power and it is indescribable, infinite, timeless, checkless and beyond mathematical reasoning and relativity equations. The objective universe is just infinitisemal reflection of the Mighty Power residing beyond para state.

Now, on the vaikhuri plane, vision and auditory impulses are the main sense powers that enable us to collect scientific and other data relating to the objective universe We have said that eye is aided in this connection by telescope, microscope etc. Similarly, ear is aided by radio telescope, osciloscope, geiger counter etc. In the realm of yoga also vision and word comprehended by inner eye and inner ear are most important. But inner eye and inner ear do not require any physical instrument for assistance. They develop automatically as the yogi advances in practice.

It is from the Power beyond para zone wherefrom voices have descended upon prophets A yogi may see a vision or hear a voice that will tell him what is going to happen in the world around him at least 10 years or 100 years in advance. Thus, para inspiration, which may predict a thing much before its occurence, shows that this power holds supremacy over time also and is not subject to the circumvention of time coordinate. Maybe, it is just from the para zone that death message is communicated through vagus nerve to heart and lungs. This nerve is ever alert for receiving death message.

Visions and voices from Para Zone during deep yogic meditation have to be properly comprehended aud assimilated. Absolute secrecy about these things is most essential and the yogi who guards the secrets wisely is most powerful and successful.

Verse 30

yusui sahaye suye pan aasan
athvasa shive-ta shuniya kas

yus vih gali teh nivarey
su shareer thavey paanas bronh

He who is the helper, He Himself it is......
Lord Shiva is everywhere and I ask,
Who it is who experiences Shuniya ?......
(Lord Shiva is there and where is Shuniya)......
He who bridles distractions and vacillations,
And overcomes piquancy and pride,
Verily he is never afraid,
To sacrifice even his body,
For the sake of Truth.

The first two lines of the Vakya state that Lord is everywhere and even Suniya exists because of Him. The idea is that everything exists because of the existence of Maheshwara and where is Suniya. This is the main theme of Shaivism as propounded by Utpala who has advanced dazzling arguments to disprove the Suniya Philosophy of the Buddhists.

The next two lines communicate that the one who has controlled all passions and created order within himself is never afraid to sacrifice himself for the sake of Truth. The lines also mean to convey that the one who has a balanced and sound mind does not think too much about his body. Body has to perish one day and therefore one should be brave and daring.

Verse 31

par vaharey sartha tarey
duye galey bvah galey aasey tas
gyani darshan diye yakhlasey
tas pan panai kalpan kasay.

Will spread wings......Will carry across purposefully......
The one who has reduced to nought,
Concepts of duality and mieum-tieum ;
The wise one for his brotherly love and goodness
May be blessed
With the vision of the Lord :

And thus being blessed,
Is freed from evils and worries.

In this verse importance of crushing duality and mieum-tieum is stressed. The one who has been able to clean his heart and free himself from the temptations of duality and selfishness and is full of goodness for others becomes a source of light for the people. God is also pleased with him and may bless him with His vision. And thus being truly blessed by the Lord is freed from dissolutions and cycles.

Everything upto Brahma Loka is subject to change and dissolution. This is the law of Creation. But that human being who has been truly blessed by God is freed from cycles. He attains imperishable state described in verse 5 chapter XV of the Gita :

"Having reached which men do not return, that is my Supreme State ; neither the Sun nor Moon nor fire can light it up".

And Shaiva Scriptures describe Supreme Being "as the One, who is identical in nature with the ether of transcendental consciousness, who has no special location and who is graded and gradeless, being beyond the purview of all things".

Verse 32

nav tara vav savara
na rung na varun ta na goothur
bronh ann nendai pata kar varei
kohandu dhare ta kus dhare

Ferry......and the ferryman
Invisible and inane as air,
Colourless, Clanless, Casteless,
Unlocalized......................
Foremost is to clear your field of all the weeds
Well before time
Lest the season may, run.........
I ask
Who is the Creditor, who the Debtor ?

This verse is a complete riddle. However, let us try to bring out some meaning. Ferryman is "I" and boat is the body. In all infinite operations of utterance "I" is indefinable constant factor.

"I" becomes a trident when the enjoyer, the enjoyed and the enjoyment merge into it.

"I" is the most mysterious entity and the exclusive enjoyer and organizer of all experience and is primary to all feeling of existence. This has been beautifully illustrated by Wallace Stevens in his poem TEA AT THE PLAZA OF HOON. I quote:

Not less because in purple I descend
The Western day through what you called
The loneliest air, not less was I myself
....
Out of my mind the golden oinment rained
And my ears made the blowing hymns they heard
I was myself the compass of that sea:
I was the world in which I walked and what I saw
Or heard or felt came not but for myself;
And there I found myself more truly and more strange.

"I" is of the subtlest spiritual essence and when it leaves the body nothing can make its departure visible. This has been beautifully illustrated by D. H. Lawrence in his poem, DEAD MAN'S DUMP. I quote in part:-

What fierce imaginings their dark souls lit?
Earth! Have they gone into you?
Somewhere they must have gone,
And flung on your hard back
Is their soul's sack,
Emptied of God ancestralled essence.
Who hurled them out? Who hurled?
None saw their spirit's shadow shake the grass,
Or stood aside for the half used life to pass
Out of these doomed nostrils and the doomed mouth.
When swift iron burning bee
Drained the wild honey of their youth.

Let us now discuss whether "I" is a material thing.

In wakeful state "I" is the chief enjoyer and organizer of all experience. In dream state "I" exists in the dream body and acts perfectly in the dream world and the dream world is as real during

the stay of dream as the objective world. Had "I" been a product of matter it should not have lost its identity during the course of dream. Similarly, during sushafti "I" is reduced to nihility. This indeed is a strange phenomenon inexplicable on the basis of materialist theory.

It is not necessary to discuss the problem from psycological and psychoanalytic point of view. Suffice it to say that "I" is of the subtlest essence and is quite distinct from matter; and practice of yoga solves all mysteries about the self.

The third line of the Vakya under gloss advises the aspirant to give foremost attention to purifying his mind. It is stressed that the field of mind should be cleared of all the poisonous and useless weeds.

The fourth line of the Vakya asks the question: who is the creditor, who the debtor? It may be Ram or Sham or Peter, "I" is the same though behaviour and responses are different. All are one and God is the Supreme Master and everything belongs to Him. So whom do we owe and whom do we pay. This concept is intended to harmonize relations between man and man. In a truly egalitarian and socialist state there is actually no creditor and no debtor.

Verse 33

diye ase-ti tara treyi avtari
yus garan suh sootei cho
bronh bronh pakitav doh mav losey
nethai poshi-ta suye chuye sath

Hope I have that
He will shine upon me as,
Incarnation of ideal human behaviour,
Of Beautitude,
Of Knowledge and Truth,
And ferry me across,
The ocean of mirrors and mirages......
The One whom you are seeking
Is ever with you.........
Advance on the path
Of wisdom and yoga
With zest and zeal

Losing no time
Lest the day should pass away.........
He alone is the real and abiding friend.

In the first line of the Vakya the Divine Mother prays to God and hopes that God would ferry her also across the ocean of the world through the grace of three incarnations. Shambu was the incarnation of yoga, knowledge, sidhis and supreme renunciation. Ram was the incarnation of ideal human behaviour, wisdom and power. Krishna was the incarnation of Beautitude, power, wisdom and yoga. Thus the Divine Mother prays to God that all the graces as embodied in the person of three incarnations may shine upon her.

The second line of the Vakya conveys that the One whom you are seeking is ever with you.

The third line exhorts the seeker to advance and lose no time lest the day should pass away. The fourth line articulates the fact that God alone is the real friend and helper.

Verse 34

yethis vavas thur ma khorey
mutse rozi ta keya chus zaaf
kheth bagrith zath maw sorey
chivith-ta thurzey kati keya roof

Such poverty is not to be blamed.........
If one is a cobler,
It is no hinderance.
One loses in spirit by gaining in the world;
And the wise by thrashing
Should separate grain from husk;
And in this way should
Sift truth from error.

Poverty is no hinderance to God realization. In fact the poor are blessed in the spirit. Jesus has said that you cannot serve God and mammon. A man's vocation is no hitch to entry into the Kingdom of God. In the Kingdom of God there is no difference between

a cobbler and a king for God judges by the depth of faith and not in terms of worldly possessions. Really one loses by rejoicing in worldly possessions. And the wise must, by thrashing, separate grain from husk i. e. sift truth from error with a view to finding everything in its right and correct form.

Verse 35

yus mani heye dhyan-ta panas toley
konh na gayleh-ta kanse na gayley
zagi haras ta lagyas bayley
panai panas sutey mayley

The one deeply seated within
Under the cone of meditation,
And under the revealing light
Of unswerwing Dhyana,......
Pondering over and studying his proportions ;
Finding flaws with none,
And none finding flaws with him ;
Ever watchful and yearning,
For a glimpse of the Lord ;
And if He blesses him with His vision......
Catching firm hold of His feet,
And thus
Finding self united with Self.

The verse describes code of conduct for a God seeker. His mind is steadfastly meditating upon God and he is ever yearning to have a glimpse of Him. Such a man ponders deeply over right and wrong. He is alike to friend and foe, finding flaws with none and therefore none finding flaws with him. Such a one, non-violent in thought and deed, is wise. Such a one is supreme as our Lord has declared in verse 8 of Chapter VI of the Gita that "the one who regards well wishers, friends, foes, neutrals, mediators, the objects of hatred, relatives, and the virtuos and sinful alike, stands supreme".

Verse 36

santosh samadh ik aasan par
men yun lagaya prayam ka path

dridh kiya valvashi akheyuṇ ka
jyoti swarupa keya karon mayre sa tayre ka
sukhshyam roop dikahya taree agya se
tumharey charan hridey men basaya.

—

Firmly holding to the middle path,
The path of contenment,
Did I set my feet
On the path of Love,
Holding back the baits that beguile the eye......
O ! Of of the form of Light
How can I think of myself sans you;
With Your Blessing I beheld the subtlest Form,
And firmly enshrined Your Feet in my heart.

—

The Vakya speaks of the necessity of contentment and perseverence if one chooses the path of Love. Sense allurements have to be held under check. Objects of senses drag the monad out but God resides within in the spirit and is of the form of Light. The lover cannot do without his beloved.

Verse 37

apney ghar aaya aap sayen
jo kuch ma tha so ab naheen
yeh bodh aaya guru kee bdhaye
jin guru ne sat ka tatav bataye

—

(Wonder it was !)
Of His own accord
Lord returned to His abode
And I stood transformed......
I am not what I was.........
(And I ponder how this happened ?)
Verily miracle was wrought by Guru's grace;
The Guru who initiated me
Into the meaning and essence of Truth.

—

Body is the temple, the mosque, the church, in which the Lord resides. But the greatest mystery is that to the limited self He is not visible. And suddenly He makes his appearance before the devotee. The boundless joy and the touch of vision completely transforms his whole being and he rightly feels that he is not what he was. How was this miracle brought about that the Lord, of His own accord, came before the devotee. The Divine Mother says that it was all through the grace of the Guru. Thus the verse stresses the indispensability of adopting a guru for aiding the aspirant.

Verse 38

yava tud tsalie timai val amber
yava buchi tselie aasakh trapht
timai aahar bukht yukht yoog kar
roog galie tai aasakh mukht
talie nishkal tushtei visha
khel meelith tai aanand chenu

Wear such clothes as will protect you for ever,
From shivers of indigence;
And eat such food as
Will satiate your hunger for ever;
Practise such yogas as
Confer prosperity, power and skill,........;
All ailments will end
And you'll be a liberated soul........
Yoga leads to disenchatment real,
And bestows special power and strength;
A beautiful play it is,
Supremely blissful nectar is thine to drink..........

Yoga is a supreme vocation, even superior to scientific research. It is to be practised in eight stages, which are: [i] Yama [ii] Niyama [iii] Asan [iv] Pratihar [v] Pranayam [vi] Dhyana [vii] Dharna [viii] Smadhi. The first five are physical disciplines and the last stage consists of transcendental supra-mental structure. Pranayama or breath exercise confers logevity and perfect health. The field of yogic research and study is the infinite objective universe and indefinable borders of the mind. Its instruments are yogic eye and yogic ear. These

are to be developed. But it is not so easy as we imagine. It is entirely a practical affair. Scriptures provide 30% guidance but skill is obtained by real practice under an able and gifted guru. However, if yoga is practised in its eightfold aspect, it confers perfect health, satisfaction and wisdom which are the real assets from every point of view.

Verse 39

bag tsayas bagey aayas
parma saras naaras ta naras
sharney aayas lalishwaras
shree sat guras madhava shivas
sivadeevas sakaras nirakaras
anterkis sat-sui vratas

Entered the garden of the Kingdom of Heaven,
Was wedded to Supreme Indefinable Being;
Of infinite radiance and brilliance is
The Supreme awe-inspiring Purusa..........
Taking refuge in my auspicious Guru,
The Great Madhov Dhar,
Who was the embodiment of the qualities of Lalishwari,
And he it was who united me with the Supreme Primal Being,
Who is ever in action in managing universes,
Embodied and disembodied;
And in the human heart
Manifesting as Power to vow Truth.

The first two lines speak of the infinite glory of the Lord and are akin in meaning to verse 40/XI of the Baghvad Gita wherein Arjuna says to the Lord:

"O Lord of infinite valour, my salutations to you from before and behind. O, soul of all, my obeisance to you from all sides. You, who possess limitless might, pervade all, therefore you are all".

And again Arjuna says (verse 43/XI):-

"You are the Father, the greatest teacher of this animate and inanimate creation and supremely adorable O, possessor of incomparable

glory, in all the three worlds there is no one else equal to you; how can any one be superior".

And when Arjuna's mind is tormented with fear he takes refuge in the Supreme Being and implores Him to adopt the form of Vishnu (embodiment of beautifying and sustaining principle of the Universe).

In the Vakya under gloss the Divine Mother, after describing the infinite glory of the Lord, takes refuge in her spiritual Guru. And Lord Siva manifests before the devotee through his spiritual Guru.

Lord is beyond immanentalism and transcendentalism but ever awake in keeping the worlds in action (seeva-dev: Lord of Service).

Vow generated in the human heart to know Truth is a manifestation of Lord's power. All power proceeds from the Supreme Indefinable Being. The most mysterious and imperishable entity is soul. And soul also is a manifestation of the Divine Power. What is there which can exist without His power? But one of the beautiful manifestations of His Power is the vow generated in the human heart to know Truth. And this is expressed in the last line of the Vakya under gloss. Vow to know Truth is a manifestation of Lord's power.

Verse 40

aham padai sadha madhav
shiv rav hansa anum
ma-dav...pyal barim madkie
ma-dav hal peveem su-dav

On the plane of Ego
Stand perennially planted
The seeds of Madhva's words
Which brought forth:
Sun.....The glorious orb of Light
Swan......Of immaculate whiteness
Beautifying the Lake of Consciousness
Siva.........All Truth and Goodness
The result.........bubbling ecstasy.........
And I staked.........
Full-brimmed I filled the cups with wine
And went on emptying them draught after draught.

Impermanence of Ego is a myth because in the Ego are planted the seeds of Guru's word. Even if Ego disappears in the checkless great vacuity but without it what would attain Buddhahood and without it who would comprehend and interpret Buddhahood. When the Ego is touched by the magic of Guru's words it begins to undergo transformation. The first stage is full comprehension of goodness leading to entry into the sphere of Light (and in the objective world source of Light is Sun). Sun is glorious and even sages with thousand tongues cannot fully sing the glory of the Sun. Sun brings forth, evolves and maintains, life and life processes, on earth. All life on earth will cease if Sun gets extinct.

In the orb of light, that is the Sun, Gayatri, Godess of Wisdom and Knowledge, is seated on the glorious Swan. (This is what is stated in shastras)

Swan is a symbol of symmetry, beauty and purity (and these qualities are the attributes of a yogi's mind).

The last line of the Vakya speaks of the overflowing ecstasy with which the mind of a yogi is filled through the matured practice of yoga.

Verse 41

dih anand nad myy
lotsn piyala mutser
sakai pilao hu-ha
bhava bhava ha ha matuwalla

River of Bliss flows from the interior of the being;
Take up the chalice and drink.........
O, Saki! Go on filling my cup.........
Give me to drink.........Hoo, Ha.........
I am, I am mad with ecstasy.........

All external pleasures are momentary, They start in time and end in time. Even sexual pleasure is momentary and has to be repeated again and again. When ageing starts and sense organs get blunted all the pleasures begin to lose charm. Perennial fount of bliss lies in the interior of the being. If a man is lucky enough to find

a way for entry into the regions of the Self, a never-ending stream of joy is at his command.

The third line of the Vakya under gloss contains interjections, hoo and ha. The words are expressive of the ecstasy felt by the lover. However, the words have other meaning also. 'Hoo, represents breath blown out with pouted lips. It is concentrated and hot. 'He' represents breath blown out with mouth agape. It is cold and soothing. The lover says: "Go on blowing hot and cold but this has no effect on the state of my ecstasy". The lover has risen above the pair of opposites.........hot and cold, pleasure and pain, joy and sorrow, poverty and prosperity. Every constituent of the pair only acts to intensify the ecstasy which has swallowed up the true lover. An ordinary drunkard is also insensible to hot and cold when dead drunk.

Of the ecstasy born on immersion into the transcendental state the Shaiva literature says: "Wherewith I remain unaffected in this world taking my stand in the great ether although I am placed in the midst of all mental operations".

The first line of the Vakya contains the word "dhi" which stands for inner Wisdom, Knowledge and Light (powers conferred by Gayatri). "Mai" means wine and 'nad' means stream. The second line contains the word "lutsen" which in Hindi means **eye.** With these meanings the first two lines of the Vakya will also convey:

"O, Seeker! open the chalice of your eye.........Behold and drink from the stream of wine of bliss that flows from inner Wisdom, Knowledge and Light."

Thus, the wine of which the Divine Mother speaks is not the wine we usually take to stupefy our wisdom, reason and senses. The wine of which the Divine Mother speaks is perhaps the same wine which will be served to the Believers in Heaven according to the holy aayats 45-47 of the Sura Safaat of the Holy Quran. The Vakya can be regarded as a representative of the Kashmirian blend of Soofism.

Verse 42

aagur grazi tai naad sani
bana barith tai phirlth khasee
khyan kama - tai vupva nar
bar bar tai pew yakhlas

——

Source has been struck,
And the nectar current is at our command;
All the vessels, all the cups, stand brimful;
Who are the chosen ones to regale themselves?.........
Fearless men trenched in faith Divine;
Brimming vessels are at their command to drink,
Without hitch or hinderance.

Entry into the Self brings the aspirant into contact with inexhaustible source of wisdom, power, knowledge and bliss. These powers flow in an undifferentiated current which is not subject to physical laws and the analytic processes of the mind. Fearless men of divine faith are partakers of the nectarean current (conferring immortality on them)

Verse 43

aagur grazvun amretchie nada
razvoon prazlan sudha booth
telith ta ladvun tren buvnan kada
melith-ta samadrich padvi bo.

———

From the Source the nectar stream gushes forth;
(The Source lies at His feet).........
The Lord of Immortality (at the Heaven's Gate)
Is shining with ineffable radiance and glory.........
Flows on constructing the three worlds.........
Union transforms me into an ocean.........

———

Self is the Source from which all streams flow. Self is the ocean to which all the streams return. From the Self flows the nectar stream conferring immortality and only chosen men of God are partakers of this nectar. The Lord is supremely effulgent and glorious and at His feet lies the Source of the streams of Intelligence, Inspiration, Beauty and Power which keep the worlds going.

Union with the Supreme One transforms the devotee into an ocean. He is undisturbed amidst all activity and this is beautifully illustrated in verse 70/II of Bhagvad Gita: "As the waters of different streams enters the ocean which though full on all sides remains undisturbed, likewise he, in whom all enjoyments merge themselves attains peace; not he who hankers after such enjoyments".

Mind is the hidden source of all power. Herbert Read sings :-

Could voice join mind's eye and scream
Its Visions out
Then the world would halt its toil,
Passionless, time unreal.

Verse 44

hosh maley-ta posh phowlani
gosh khilani sadhu-sang
gunj gyani av-roop dhyani
kripa chyani bahu-vani rung

Companionship of seers and saints,
Imparts
Awakening
Flowering Perception
Blossoming Inspiration.........
Accordingly, the wise, knowledgeable and dhyani
Is a treasure indeed.........
(O, Mighty Victorious One)
Your grace shines
Through the multifarious beauty of the Word.

The first two lines speak of the benefits of living in the company of seers and saints. Their company helps in perfecting the vehicle of consciousness. The third line communicates that the knowledgeable and the dhyani is a treasure indeed. Dhyani is one who is ever united with God and is therefore of all embracing vision.

The fourth line of the Vakya describes the power of the "WORD". The grace and the blessings of the Supreme Indefinable Being shine upon us through WORD (which gets into our bosom by sitting in the company of seers and saints).

Word has larger meaning. The present civilization owes its achievements to spoken and written word. Then there is the WORD communicated by God to spiritual seers (prophets) for the direction of the mankind. In this connection the Vedas are the primal gospel. The subse-

quent gospels contradict one another but Vedas being primal do not contain contradictory terms. Vedic Sage was a cosmopolitan. Whether, therefore, Vedas alone should lead the mankind or not, is not the question. The question is about the WORD. It might have been inspired in Sanskrit or Hebrew or Latin or Arabic its power to bless the mankind is multifarious and supreme.

And about the WORD we may quote Peter:-

"The prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1 : 2).

Verse 45

suh mah shamah prazlani
tamah ben zalani bvah
av roop preyam chui mayani
yemai pad kainse melani kyah

That Moon (referred to in Panchastavi)........
That lamp with dazzling flame is shining,
(Burning out for oil) greed and otherness ;......
This is the vision of Love ;
Such falls to the lot of few.

God is Love. If flame of Love is kindled in the heart it glorifies life and man is freed from greed, lust and mieum-tieum. Love makes life delightful ; it is a cure for all ailments but itself is an ailment past all cure. So says Galib. But very few can become Lovers.

Love of God brings about a complete transformation.

Verse 46

mathura path bronh sat roop
maleyo sat gath ta tatav
taleyew ram raghav har rung
maleyew atam sang rav

All around Mathura is Truth and only Truth ;......
And there if ever you reach,
Truth and Beauty's essence falls to your share ;

And also Rama's all pervading vision ;
Result..... unity of the individual soul with the Universal Soul.

All around Mathura is Truth (forward and behind). On reaching there one finds Truth, Essence and Fulfilment.

Our Lord Sri Krishna ruled at Mathura and Mathura represents the interior kingdom of the mind and there the Lord is dwelling ever. In verse 4/VIII of the Gita our Lord says, "Arjuna, in this body I Myself, dwelling as the inner witness, am adhiyajna". If one finds entry into the Self all the mysteries stand resolved and one is face to face with God. Just as in the external world human beings communicate with one another through the medium of language, similarly for communicating with the Spirit medium is our consciousness. The medium of consciousness has to be perfected.

And there at Mathura you may also be blessed with the vision of Rama and this vision unites individual soul with the World Soul.

RAM contains three letters. 'R' stands for universal fire ; 'A' stands for individual soul ; and 'M' stands for Universal Soul. Vision of Ram signifies right and well founded comprehension of the unity that exists between matter, mind and God. This is the nuance of the last line.

The entire verse in a beautiful way depicts the natural synonymity of the Lord's two names, Rama and Krishna. Rama and Krishna are one because in Mathura, where Lord Krishna rules, we are blessed with the vision of Rama.

Verse 47

awal karyom kawhan att
lat div-wun hawnum dhyan
shamreyom deh dyew avai wata
tshata pherawun awai myon pan
tushtum ta kasoonum natrren gata
zan tsatus gouri wakhnum gyan

Initially, all at once, strived to lift the load,
But the load moved not ;..................
In shock-giving flashes Dhyana revealed..............

Tranquilized the monster that is my self,
For the same reason an outcast.............
(Experience past articulation)
And my body flashing and sweating..............
His favour removed the darkness that engulfed my eyes........
The word uninterrupted stood revealed,
As if Gouri before Her devotee,
Was discoursing.. ....

First stage is the touch of mystery and the aspirant feels burning and insatiable urge to know Reality. Energy of the organs and the mind is harnessed for getting the feel of the Reality. But this effort is like lifting a huge rock which a single man cannot even stir. Finite cannot grapple with the infinite. But God is ever merciful towards His devotee. Therefore, visions are revealed partially at intervals. Their intensity is such as to produce shocks in the entire being of the devotee. If the vision of the Reality (transcendental supreme state) shines all at once the aspirant may not be able to bear the shock. Partial reveltions and visions atune the physical and mental system of the devotee for receiving the full blast of the great unlocalized transcendental state. Dhyana means absorption in the vision of the Deity. In the initial stages dhyana appears momentarily imparting shocks to the physical and mental outfit of the devotee which gradually prepare him for the great unexpected happening.

However, as visions stand revealed and communion begins to get established through revealed Word the devotee begins to feel humble and begins to realize the crass realities of the material body. It is a stage when yogi's face begins to glow with halos and sometime sweating may also occur on forehead or face. A stage forward is reached when God in all his mercy lifts the veil of darkness and communion gets established through revealed Word and the process is such as if Gouri, before Her devotee, is divulging all the secrets of being and existence.

Gouri is beyond reckoning time and thought. Her Beauty is indescribable ; but She appears before Her devotee revealing unto him all the mysteries.

The meaning of the last two lines should be properly understood. When the Lord Siva is pleased with the devotee veil of darkness is lifted; but then it is not the Lord Siva but His consort Gouri who discourses with the devotee revealing to him all that we call true knowledge.

Verse 48

kwah yud dazan vih heye barey
bavai heyi hahan atseyas grekh
kruh travey vudyes subhavey
shehley tsandhan darey krai

——

When the subjective self ever restless in moods,
Is thrust into furnace of Pranayama,
Heated to molten mass.........boiling.........
The dross runs off;
And the pure metal (real nature) shines forth,
Giving out asphodel fragrance,
Which has a cooling effect;
And under the current of this fragrance,
The pan cools down.

——

The Vakya speaks of Pranayama. It is the fourth arm of yoga. Pranayama is a satvic exercise. A satvic exercise is that exercise which is tedious in the beginning but life-giving and blissful in the end.

Pranayama is a breathing exercise and consists in regulating inhalation, retention and exhalation. Sixteen pranayamas have to be performed daily till a stage is reached when the practitioner feels upward buoyancy. Pranayama purifies mind and develops will power. It makes the body fragrant, buoyant and agile. However, Pranayama should always be done under the directions of an experienced guru.

Verse 49

yus bawah ta beye ye vetsarey
indai marey zan mwangur
sidh ta sadhu laghe ath hunrey
kaitse lub ta barey keyah

——

The one who ponders over Self and the World
And slaughters sense pleasure
As we slaughter the sacrificial lamb,......
Only sidhas and saints adopt this craft :
Few find. What about others ?

——

Right kind of vocation for an individual is to ponder and meditate upon the realities of the world and the Self and slaughter the sense pleasures as we slaughter the sacrificial lamb. This is the vocation of the sidhas and the saints and not of a common man.

Generally for sacrifice we offer goats and lambs and rams. Philosophy of Sacrifice propounds that God accepts the sacrifices of lambs and goats and bulls when these are slaughtered in His name and distributed. These animals, in possession of a certain man, constitute his wealth. If he slaughters some in His name and distributes the flesh thereof, God may not eat of the flesh and the blood of the slaughtered beasts, but He accepts the spirit behind the sacrifice when a man in His name readily sacrifices the animals which he has tenderly fed and husbanded. It is not the subject of this work to go into the intricacies of this philosophy but the Divine Mother says that we must treat our sense pleasures as sacrificial lambs and slaughter them as we slaughter a lamb withour mercy (for regaling ourselves). This philosophy of sacrifice, she says, is adopted by sidhas and saints.

All pleasures have their root in the mind but the instruments of enjoyments are the senses and the objects of senses exist in the outside world. Take for instance the sexual pleasure. It is enjoyed through sex organs and the object of enjoyment is woman (for man). This sexual pleasure is at the root of all tragedies and comedies. This pleasure can blind a person completely. Shakepeare's RAPE OF LUCRECE beautifully, illustiates this. Sextus Tarquinious was so much overpowered by lust that even knowing that it might lead him to ignominy and misfortune did not have the power to contain it. Even pathetic entreaties of Lucrece to save her chastity failed to sober the excited desire of Tarquin and he replies :-

'Have done, 'quoth he 'my uncontrolled tide
Turns not but swells the higher by this let,

The meaning of the last two lines should be properly understood. When the Lord Siva is pleased with the devotee veil of darkness is lifted ; but then it is not the Lord Siva but His consort Gouri who discourses with the devotee revealing to him all that we call true knowledge.

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All pleasures have their root in the mind but the instruments of enjoyments are the senses and the objects of senses exist in the outside world. Take for instance the sexual pleasure. It is enjoyed through sex organs and the object of enjoyment is woman (for man). This sexual pleasure is at the root of all tragedies and comedies. This pleasure can blind a person completely. Shakepeare's RAPE OF LUCRECE beautifully, illustrates this. Sextus Tarquinious was so much overpowered by lust that even knowing that it might lead him to ignominy and misfortune did not have the power to contain it. Even pathetic entreaties of Lucrece to save her chastity failed to sober the excited desire of Tarquin and he replies :-

'Have done, 'quoth he 'my uncontrolled tide
Turns not but swells the higher by this let,

Small fires are soon blown out but, huge fires abide
And with the mind with greater fury fret.
The petty streams that pay a daily debt to their salt sovereign,
with their fresh falls haste,
Add to his flow, but alter not his taste".

So Lucrece's entreaties added fuel to the lust of Tarquinious and he committed the rape. What followed enjoyment of few minutes was banishment and ignominy for all Tarquins.

So sexual pleasure enjoyable by the mind through the sex organs is a hideous demon when it holds complete sway over the good sense of a man. According to the Vakya under gloss this demon has to be slaugtered like a sacrificial lamb. This is the real philosophy of sacrifice and the sacrifice of innocent animals in the name of God or godesses has not much value and does not mirror true state of our spirit towards God.

Verse 50

drav vufey vav roopi gur
gvar ishwar aaw avinashi
pan mashey ta dhiyana toshey
swaman parmanand vatu tath rashi

Horse of the form of Wind left on solo flight,
And imperishable Ishwara, the right preceptor, stepped in, ...
(And the yogi) forgetting his body,
Is fixed in Dhyana.................
And in that mansion,
The blissful Lord blesses,
Of His own accord.

The lower self which is holding sway in all human beings is immured in its own nature and this nature varies from person to person. This nature is extremely gross and petrid and envelopes the real nature of the being. For activating this inner nature into physical activity air is essential because air supports all biological processes in our body. If the doors and windows of a room are completely closed

the air inside gets impure; and as we open the doors and windows the impure air, by the law of diffusion, scapes out and fresh air comes in to take its place.

The nature enveloping the wordly self is also impure and petrid but is of the nature of air. Yoga throws open the closed door and shutters of our being. We discover the actual form of our lower nature and it automatically scapes out, being of the nature of air. We find imperishable Ishwara, the Supreme Preceptor, in the interior of our being. At this stage the Yogi, deep in his practice, forgets his body and attains fixity in dhyana i. e. union with the Deity. In this zodiacal sign or mansion of yoga the Blissful Lord blesses the yogi of His own will.

The above is my meaning of the Vakya and I do not exclude the possibility of other meanings.

Verse 51

suh vah ander nebar prath deeshan
kandyew deeshan gwaran lustui doh
Tseth thav madis ander chui nishan
dushan valith - ta ditas chuh

Verily He is inside and outside and everywhere,
(Being beyond the limitations of time and space)..........
But you have lost the day,
If you seek Him in the objective Universe;
Fix thought in the interior of the being,
That is the signpost;
In the interior of the being
The secret is enveloped
Within subtlest and priceless shells,
And there delve deep to seek Him.

God is everywhere and is not localized either inside or outside. But if you seek Him outside, in the unimaginable vastness of the world and the universe, all your efforts will be a waste. The right approach is to seek Him in your own self. The entry into the Self is guarded by the subtlest shells of consciousness.

"Dusa" is a blanket (very costly) which is woven from the wool of kail (sheep found in Ladakh and Tibet). Fibre of this wool is very fine, beautiful and warm. In the Vakya under comment "dosa" refers to subtle and fine shells of consciousness.

Verse 52

kaityen kripa karooth pan sahastragan
yeman mann lagan panas sute
ih vyuh travith su deh sadhan
vathith vanas lal ratan kath banas kusu

Thousandfold were many blessed by Thee,
Those who relish the inward inquiry.
Discarding external phantoms,
And strengthening inner power,
They reach the Divine Pavilion,
Where eyes wonder to see,
Priceless jewels on platters lying.

There are men who spend their lives in musing over the problems of life in general. There are others who spend a life time in trying to unravel the mysteries of the universe. Their field of inpuiry is the world without. There are some whose field of inquiry is within. They apply their whole physical and mental strength in finding the meaning of their existence by studying the nature of the Self. Such men are often blessed by God.

All bodies of which we become aware through our senses are subject to change. Everything we see is a phantom because it loses its form after appointed span of time. Since all external forms are transitory and subject to change the yogi discards them and fixes his gaze inwards. In due course he discovers the source of divinity and priceless treasures lying within his own being.

Verse 53

nov paath zanus tav paath pad
nov zap zan sumal phir
so mudra hav-ta yav madur pyal chama
nad nala rata baainai ze rattan mal

Learn a new psalm, a new hymn, a new lesson,
Learn a new incantation for repetition on beads,
(O, Mighty One) reveal that posture,
Which enables me to drink the chalice of nectar,
And hold the river (of true knowledge and intuition),
Around my neck,
Adorning me like a jewel necklace.

In this Vakya a concept of neo-spiritualism is introduced. Not being satisfied with old scriptures and creeds the Divine Mother wants an entirely new scripture which offers praise to the Supreme Deity in the most accurate terms and not in approximate terms. She also wants a new mantra or incantation for repetition on the beads.

There is a story that a couple of blind men were asked to feel an elephant and describe him. One who felt his trunk described the elephant as something like a funnel shaped solid structure. Another who felt legs described elephant as something like a huge solid cylinder. Another one who felt the abdomen and the body described elephant as something like a tough huge bushel. And the man with eyes told them that the elephant is sum of all these descriptions plus something more. In the Vakya under gloss the Divine Mother wants a new hymn, a new psalm, a new scripture, which should be able to offer accurate comprehension of God. Similarly, she wants a new incantation for japa which should awaken entire powers of the aspirant for obtaining full and complete blessings of the Supreme Deity.

In the third line of the Vakya there is mention of a new mudra which should enable the aspirant to drink the nectar of divinity all at once.

In the fourth line of the Vakya the Divine Mother wants God to teach her a mudra which would enable her to wind the river of Divine Knowledge round her neck so as to adorn her like a jewel necklace.

Mudra is a yogic posture. It has two components: physical posture and mental posture. Some of the yogic postures have been described in Patanjali's Yoga Shastra. These yogic postures confer certain specific powers after being practised for a certain length of time. Referring again to the third line of the Vakya, the Divine Mother prays

to God to teach her a Mudra which confers upon her the full vision of the Glory God in all His manifestaticns ofwisdom, power, intelligence and light. All these constitute sweet potations of Divinity.

Verse 54

nov paath zanus tav paath pad
suh paath panai maney vatsu
zapan atam-ta dapan vani
pew madu-ras bazi barith ta che

Sing a new hymn which gushes within by itself......
Meditating upon the Self. Hear the Word:
Proclaims,
Drink the Divine Nectar, the cups are full,......
Revel........

Herein is given the idea of new hymn which springs by itself from within, unconnected with preconceived notions or doctrines; a perfect inspiration, a wahi, an intuition, full and complete and irrefutable. The first two lines of the Vakya are therefore indicative of the superiority of the intuitive knowledge.

The third line of the Vakya indicates that real japa consists in meditating upon the inner Self. Divine inspiration bubbling upon the surface of consciousness proclaims that the source of real and everlasting bliss lies within the interior of our being.

Verse 55

tethu dhyana hyeth yeth zanus ant
tethu sahaz di-ta yeth panas me tse ta
tyuth beye tseh lagh ta yeth bahut shanker bakuchi
yuth panas matsuravnas na kanh

Embraced with such dhyana
As enables me to know the end:......
O, Supreme One bestow such privacy,
That there is none but You and I;
Be so considerate Lord,
That Shanker is bounteous in conferments upon me;
And none remains to beguile or bluster or
make me dubious.........

---

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O, Supreme One bestow such privacy,
That there is none but You and I;
Be so considerate Lord,
That Shanker is bounteous in conferments upon me;
And none remains to beguile or bluster or
make me dubious........

———

This Vakya is a prayer asking the Mighty One to confer such dhyana on the aspirant as will enable him to know the purpose and the end of existence and make him feel complete privacy with God.

In the third line of the Vakya the Supreme Indefinable Being is prayed for such benevolence as will compel Lord Shanker to bestow entire treasure of knowledge upon the devotee so that no doubt or dubiousness can overtake or befuddle him.

Lord Shanker is the embodiment so all knowledge (all divine knowledge, and also epistemological, ontological, pragmatic or realistic). At the beginning of every kalpa Lord Shanker emerges from the mind of the Supreme Indefinable Purusha. He is the presiding Deity of all true knowledge. When a devotee is blessed with a vision of Lord Shanker in var-mudra he immediately thereafter begins to acquire complete insight into the real nature of things. And with the dawning of real knowledge all doubts begin to disappear and dissolve.

Verse 56

yuhai kul mool-ta shah tul
yava shakh pan-ta phool
dat papyew sa mudhra pan
rasey swad ta nanyes zaath.

Itself the tree and itself the root,
Itself the leaves, flowers and fruits (of royal mulberry)
Juice ripens and is ready for......
Its taste reveals the nature......

A student of biology knows that a plant or an animal is an organism because it has organic unity. An organism develops from a single cell by the process of cell division. In this process myriad cells with differentiated functions are formed and these begin to get shape of various organs of the body such as lungs, liver, muscles & cet. All the organs perform different functions which are coordinated for continuance and survival of the whole organism. Thus, an organism has what is called organic unity. An organism is enabled for reach full stature for survival by :

(i) the rhythm of growth,
(ii) the rhythm of differentiation, and
(iii) the rhythm of coordination.

The unison and harmony of these rhythms constitutes the Life Force which will continue to remain inscrutable till biologists are able to synthesize protoplasm.

In the Vakya under comment the Divine Mother selects royal mulberry tree because juice of its fruit is scarlet red and is life giving in its effect. Scarlet red stands for shakti or power and description of it renders florid touch to the image that is created in our mind. As life is indefinable so is Shakti (power) that is responsible for its manifestation.

First two lines of the Vakya give an idea of the definition of the Life Force and the organic unity of Life. The entire plant is the embodiment of Life Force but its roots, branches, leaves, flowers and fruits are also representative of Life Force. All the processes within the mulberry tree culminate in producing fruit with scarlet juice. Ripe fruit with scarlet juice is the entire fulfilment. If the juice is tasty, fulfilment has been achieved in the right direction. If it is not tasty the purpose of organic development has not been fulfilled.

A human being also is comparable to a tree. If he has found self-fulfilment in the realization of the true nature of the Self and the universe the purpose of his life is rendered perfectly meaningful. The idea of the Vakya is to convey that man must endeavour utmost to bring biological processes of his being to right type of fruition. This means that man should not waste his life but must find fulfilment in the achievement of some noble purpose.

Let us again try to find out the meaning of the Vakya more clearly :

The tree is the whole entity, an embodiment of the inscrutable Life Power. But separately, its roots or branches or leaves or flowers or fruits represent the whole entity itself. The same Life Power is at work in every constituent. However, a TREE with all the rhythms of life working within it finds fulfilment in its fruit. It is the fruit which determines the nature of the tree and gives value to it. If the fruit is like that of the royal mulberry it is really a wonderful thing. Likewise about human life. A human being is also like a tree. If his life finds fruition in some noble achievement it is really a worthy fulfilment.

Verse 57

mandh samadur donu sani
chappai samadh nada - bindu tsath
dan akhand milayo makhan
sadikaris drayom geo

Verse 58

tav roop yagya humas karith
aahut ditses angan hunz
jot parzaney karan chaney
Maney aatur - ta naneas boi

Churn the Ocean;
Self as the Churn;
Rupture the nadha - bindu,
With the hexapodal smadhi;
Indivisible charity (essence of God realization)
Continue blending butter,
And in possession of ghee is the aspirant.
By that way with that offering,
Performing sacrifice (Yagya),
And offering organs as oblations,
Kindling flames for Your sake................
Confessions of faults and limitations
Will reveal the nature of the Self

In Srimad Bhagvad, in the 8th canto, there are beautiful chapters describing how devas (gods or angels) and asuras (demons) churned the ocean of milk. Manvantar Mountain served as the spindle of the churn. Great Vasuki Serpent served as the rope around the spindle. His head was caught by asuras (embodying evil vritis of the mind) and tail by devas (embodying the elevating vritis of the mind). Vasuki Naga represents thought wave responsible for nervous reflexes which are involuntary. It is not our subiect matter to discuss the whole figurative concepts of the churning of Kheer Sagar as described in Srimad Bhagvat but suffice it to say that out of the ocean of milk, by churning, came out precious things. Laxmi, Goddess of Beauty and Riches came out of Kheer Sagar. Venom also came out of Kheer Sagar.

Kheer Sagar represents the ocean of consciousness which is existing within the mind of the monad. Out of the mind of man comes out every thing. All good that is in the world and all bad that is in the world. Out of the mind of man came out the brilliant equations of Eienstein and wonder exciting Neil-Bohr model of atom. Out of the mind of man came out Kekule's constitution of the benzene molecule. The Bible, the Holy Quran and the Gita, even if these are revealed books, came out of the mind of man. All these things came out by churning the ocean of consciousness. This is the Divine Law.

Everything comes out of the mind of man with the volitional effort of the ego. For a scientist or an economist or other researcher the stimulus for churning is provided by the external world, whereas for the yogi stimulus for churning is provided by the inner world chiefly and also by the external world. For the real yogi there is no difference between the internal and the external. But his laboratory exists within his own mind and various apparatuses are the yogic postures and methods of introspection and concentration and smadhi.

In the first line of the Vakya it is being suggested that the ocean of consciousness may be churned by yogic processes and the self may be subjected to ginning. The second line advises the aspirant to rupture the nada bindhu with the hexapodal smadhi.

What is nada-bindhu ?

Ear is the organ of hearing. The inner ear has an apparatus called cochlea which resembles a snail's shell and has two and a half turns. The nerve fibres of the auditory nerve are arranged like the keys of a pano and each key is supposed to take a particular frequency. The impulse is conveyed to the auditory centre situated in the temporal lobe of the brain where sound is translated into conscious perception. However, during sleep or in dreams or in deep meditations we hear emanation of wonderful sounds. We may refer to monostringged sound or peal of a bell or all drowning sound of OM heard by the yogi during deep yogic practice in a cave or a place of solitude. There is no external sound coming through the external ear. But the yogi hears very clearly all-drowning continuous sound of OM. The timbre or quality of external sound depends upon frequency, overtones etc. but what determines the quality of sound generated during yogic meditation. Is it generated at the auditory centre or the

speech centre (in the brain). Is it an electrical phenomenon? Externally, sound must be produced by a body capable of producing vibrations and medium (solid, liquid or gaseous) is essential. Internally, what is the medium and which is the vibrating body and who is hearing the sound and how? Let us suppose that this sound is generated at the sound centre in the brain by repetition of certain electronic configurations. Is the "I" or hearer a sum total of these electronic configurations? At the same time a yogi may see a vision and let us suppose that the vision has been excited by certain electronic configurations at the vision centre. Thus, if "I" is a material phenomenon can it be at the same time hearer, seer, analyser and enjoyer——— a product of so many electronic configurations at various centres?

When a sound is heard and a vision is seen by the yogi simultaneously let us suppose these are material phenomena. The vision and its conscious perception is **one** and the **same** thing and sound and its conscious perception is **one** and the **same** thing. Thus, a single entity is at the same time a material phenomenon of vision and vision perception and also a material phenomenon of sound and sound perception. But we know and laws of material phenomena reveal that this cannot be possible. For instance, laws of sound, light, heat, electricity and magnetism are quite distinct so far as their media of propagation and nature of waves etc. is concerned. A sound wave cannot be at the same time a light wave. But in the field of consciousness, which we are supposing for the present is a material phenomenon, this happens. Brain is formed of the same atoms which are existing in the objective universe and therefore the laws which are applicable to the atoms and media outside our body should be applicable to the atoms of the brain also. However, in the field of consciousness, vision and vision perception and sound and sound perception appear as a single entity of consciousness. This means that the laws which are applicable in the field of consciousness are quite different from the laws applicable to the objective world. Have these laws been discovered? For the present we have no answer so long as protoplasm is not synthesized in the laboratory and the secret of the differentiation of cells is not known. Body of the living creatures is formed of the atoms of not more than ten elements and the laws of cybernatics would also be difficult to apply for the present.

When a yogi is hearing the yogic sound there are two entities: ound and the hearer. Hearer or "I" cannot be sound and cannot there-

fore be a material thing. Deep analysis will reveal that yogic sound is not a material thing.

The sound of OM (all drowning, all glorious) heard by the yogi during yogic meditation is generated at the nada-bindu. As the internal ear is responsible for determining the direction and poise of a man during walking, cycling and jumping so is nada bindu responsible for fixing up the locale of the monad in time and space. In the Vakya under comment the Divine Mother says that nada-bindu should be ruptured with the aid of smadhi. The result is complete entry into the substance of the transcendental state and what happens thereafter it may not be possible to reveal

In the third line of the Vakya an aspirant is advised to adopt an attitude of charity and surrender which should be complete, indivisible and irrefutable. Further on the Vakya conveys that by churning the milk ocean of consciousness the aspirant gets butter of deep reflective thought which, by the yogic heat, is converted into ghee and this ghee serves to feed the flames of self-sacrifice for God through yoga.

The first word of the third line has two meanings: Charity or surrender and hearth. The latter meaning i. e. hearth agrees with the last word of the line i. e. butter. Butter has to be heated on hearth for converting it into ghee. Hearth exists in the mind of the aspirant in which fire of sadhna and surrender are already blazing. Double meaning of the word will modulate the meaning as under:-

The butter obtained by churning the milk ocean of consciousness will get heated up on the hearth blazing with the fire of complete surrender and charity, yearning and penance.

In Vakya 59, self-sacrifice through yoga is further described. Sense pleasures which act as beguilers are to be offered as oblations to the fire of self-sacrifice. In this way are the glorious flames of love for God kindled.

In the fourth line of the Vakya it is further mentioned that at the stage mentioned above if the devotee humbly confesses within the faults and limitations of creaturehood the nature of the Self will immediately stand revealed.

Verse 59

baan futri-ta panai thurey
kusu marita-kas lagi tukh
panai nahavey panai poorey
kus sori-ta kas yeyi twukh

Verse 60

prath jinsas amsha thawun
athi kainse-na tsetan thavun
tati zan anun-ta pooncha pheerith ta
nibovun baye milovun ganjun sootei

Breaking the pots,.........
And Himself moulding new designs again
As does the potter on the potter's wheel........
Which one is destroyed and which one gets a crack ?......
He it is who is effacing,
He it is who is replenishing........
Which are to get extinct and which one will be able to
march on......

Preserving a modicum of every species,
Delegating to none
The power of imbuing consciousness ......
As if dragging a creature
(Out of the Primordial Womb)
With tail turned,
And again despatching him
Into the company of multitudes gone by.

Life - creating power of God and evolution of species stand described in these Vakyas. As the potter moulds new designs of pots on the potter's wheel so is Life Power creating varied forms of life (i. e. pots) on the surface of the spinning globe. A unit of life (whether consisting of a single cell or myriad cells) is just like a pot. It is all in His power and none knows which form is chosen for effacement and which one has to get a crack (getting deformed either during life cycle or at foetal stage due to mutations). He retains to Himself all the power to annihilate species (pots) and making good the loss thereof. It is all in His power to see which species (pots) are to get extinct and which forms are to get a crack.

It will be noticed that in this Vakya, in order to communicate clearly, the Divine Mother has used 20th century imagist form of verse.

In Vakya 61 the Divine Mother again describes the life-creating power of the Supreme Indefinable Being. In the first line of the Vakya the Divine M ther states that God preserves modicum of every species. In the second line of the Vakya the Divine Mother says that God has not delegated to any being the power of imbuing an organism with consciousness. This power He exercises alone. In the third line the Divine Mother states that it appears as if a creature is dragged out of the womb of Nature with tail turned. Tail turned means with direction reversed. All creatures have tail towards the Source and face towards the World. Only awakened beings try to gaze be hind towards the Source. When a baby comes out of the womb of his mother head and face come out first and tail or coccyx is towards the womb.

In the fourth line of the Vakya it is being stated that every creature after completing the life cycle on earth is done away with and his form is lost and mixed up with the multitude forms that have gone by.

In the Vakyas under comment the Divine Mother has propounded the ideas of the evolution of species much before Lamarck (1747-1892), Darwin (1809-1882) and De Vries (1848-1935).

About power of imbuing consciousness we may refer to verse 3 and 4/XIV of the Bagvad Gita:

"My Prakrati or Nature in her primordial state is the womb of all creatures; in that I place the seed (of consciousness). Of all the bodies that take birth this primordial Prakrati is the Mother and I am the procreating Father."

Verse 61

yiwan pan-ta zewan pan
rivan pan-ta nivan tookh
nana prakar gindan pan
rindan pan-ta hewan path

(About the jivatma),
Comes,
Takes a body in the womb,
And is born,
(At birth utters the wail)
And wails and frets,
And then departs.........
Multifarious are his plays in this World.
But when awakened,
Relucts to move further,
In the field of base desires.

Man takes body in the womb and is then born. He struggles for the attainment of his goals and desires. There are frustrations, foils and joys. Then he departs from this world. In this world his activities are of innumerable varieties. But when the same jeevatma is awakened it hesitates to struggle further for the attainment of base desires.

With reference to the last line of the Vakya we may quote verse 6/VI of the Bhagvad Gita wherein our Lord is recorded to have said :

"One's own self is the friend of that who has conquered the lower self ; on the other hand the very self of him, who has not conquered his lower self, behaves inimically like one's own enemy".

And Jesus said :

"For what is a man profited, if he shall gain the whole world, and lose his own soul. Or, what shall a man give in exchange for his soul".

Verse 62

paiyan swadus ta yewan nadas
vadas ath tsas chuna charai
piwan piyal-ta chiwan pan
bawan pan-ta chawan takh

After scorching and killing the desire
Call Divine is received ;
Enters the bond, no going back ;

Divine cup is offered
And the self bubbles with joy:
And the self grows to fructify,
And tastefully gulps the divine drink.

The primary stage towards God realization is to kill and burn, by undergoing yogic discipline, all the base desires and attachments. This is followed by a divine call. A voice is heard by the aspirant or a vision may be revealed. He enters into a bond for entering into the Kingdom of Heaven. Everything has to be surrendered. Divine cup is offered and the self glories in divine joy. Real growth of the mind proceeds now and the aspirant partakes of the life-giving nectar of the divine knowledge which cools down the scorching heat of stiffling conflicts.

Verse 63

rangith varai drayes sangh-kui
mawakht mwakchu gyan akui
bawai bakhchu-roof garan na kenh
varai na konh bavai-ta na kunh bwah

Donning the staple,
Dyed with the colour of Sangha,
I set out........
Knowledge leading to liberation and liberated State is One,
And only One . .. ...
Grant me thy vision, O Lord,
Else I seek nothing;
I will wed no one,
For I am none.

In the first line of the Vakya the Divine Mother speaks of the staple dyed with the colour of Sangha (Buddhist order of saints and missionaries).

The word 'sangha' in this Vakya means hierarchy of great seers, sages and saints. The fibre or staple out of which true knowledge is woven within the structure of mind is One. This means that the path is one. The path leading to liberation is one and only one. There

are not two paths; and the path we speak of has been laid down by the sages of the yore for the benefit of the mankind.

In the third line of the Vakya the Divine Mother prays to God to station her mind permanently in His vision. In the third line the Divine Mother expresses humility stating that she is a non-entity and she expresses her desire that she would wed no one except Him.

We must take note of the words, "mukht mukhti", in the second line of the Vakya.

Verse 64

dhyan aasakh aas-ti tsui
gyan gwash ta gwah aasakh tsui
vigyana la-shak mashak tsui
aasakh tsui ta bahow na kanh

(O Indefinable Supreme Being)
Thou art Dhyana,
Thou art Hope,
Thou art Knowledge, Light, Radiance;
Thou alone wilt be.........
Thou art body of science sans doubt,
Thou art practice,
Thou alone wilt be,
And I am none.........

Everything is being sustained and supported by God's power. God is dhyana. God is Hope. God is Knowledge, Light and Radiance. When everything undergoes dissolution God alone remains. God is that Science, that body of knowledge, which is sifted of every error and doubt. God is practice and practice is power. God alone will remain. God is indefinable beyond the unmanifest. And lastly the Divine Mother adds that she is a non-entity, thereby expressing her humility before God.

According to Einstein space without matter is a non-entity. However, Fred Hoyle and Narlekar have mathematically derived that space is an independent reality. Shaiva Philosophy and esoteric meaning of Patanjali's aphorisms also establish that space is an independent

reality wherein according to Devi Bagvatum Sankershan Shakti, symbolically representing coils of Sheshnag (gravitational pulls and forces) are holding planets and particles in their orbits. However, greatest wonder is the relationship between space and consciousness. Mathematics enables us to understand the states of flux and natural laws, but the relationship of consciousness with the external state of flux cannot be mathematically expressed. Mathematics emerges out of the matrix of consciousness but unfortunately it is unable to understand or formulate or symbolize the secrets of the womb of its birth. But mathematics is a product of the ordered exercises of intelligence; and intelligence is a power which the Supreme Indefinable Being has bestowed upon creatures and gods in various degrees. Its locale appears to be in the brain but its substance is indefinable.

Take a watch. It is a product of intelligence and if we want to understand its working (of its regulator, number of teeth in various wheels etc.) we have to use our intelligence. A thing or a device which is a product of intelligence is understood by a man with the aid of intelligence. For understanding universe and universal laws we have to use our intelligence. Just as we use intelligence for understanding the working of a watch (which is a product of intelligence) similarly, since universe in its mass-energy-time-space relations, is understood by the application of intelligence it is, therefore, a product of intelligence. But intelligence is indefinable and is a projection of consciousness. Therefore the supreme intelligence that is ordering out universe is a projection of inexhaustible source of consciousness Can we suppose that this inexhaustible source of consciousness is God? I leave it to the reader to decide. For the present let us suppose it is God. Then God is source of all power, all knowledge, all light. In the mind of man error and doubt creep in because of the limitations of man's intelligence and powers of assessment. But there is no error within the knowledge of God.

God is Light. Within man's heart light manifests as wisdom, intuition and intelligence. Externally it is the light of the sun which has the mysterious power of supporting life on earth. Wherefrom does the sun get this mysterious power of supporting life and making the whole life so beautiful? In Devi Bagvatum it is mentioned that sun derives its power from Gayatri......Supreme Shakti of the Supreme Indefinable Being.

Verse 65

mod yus zaley narai
dhad nov ih sansarui
dhad sozeye na-ta mare
ratsdu yus galey sareo aarai

He who burns the body with fire,
And hurls into it the world,
Like a log of wood; ......
Body is granted otherwise will die... ...
Nor will die the one,
Who destroys piecemeal,
All sweet attractions.

The body is to be set ablaze by the fire of Love and the world has to be hurled into it like a log of wood. What is the result?...... Rama Tirtha has said that by renouncing the world, the world will run after you. By renouncing the world God will offer you the Kingdom of Heaven. But the one who is attached to the world (mammon and all selfish desires) suffers death. The man who destroys all selfish desires is blessed with eternal life and does not suffer death in the ordinary sense of the word.

Content of Vakya 65 has been made more intelligible in Vakya 66.

Verse 66

sari boog aaharey nirahar
na nendrey aase na husiyar
rahith sorey karam neyath beykar
room room aaye autar

Performing and enjoying all actions without attachment;
Neither asleep nor awake,
And thus,
Even by performing is reduced to nought,
All the binding force of Karma,.........
Every pore and particle incarnates
With the vision of God.

We must perform actions like Raja Janka, without attachment, and with the sole object of establishing Dharma in the world. We may quote verses 25 to 27 / III of the Bhagavad Gita:-

"Arjuna, as the unwise act with attachments, so should the wise man, desirous of the maintenance of world order, act without attachment".

"A wise man established in Me should not unsettle the mind of the ignorant attached to action, but should make them to perform all their duties, duly performing them himself".

"Men of faith and approving minds who always follow this doctrine of Mine, are freed from the binding effect of all actions".

In the second line of the Vakya it is stated that a yogi while performing actions without attachment should neither be asleep nor awake. Sleep and wakefulness by themselves impose limitations on the monad. A yogi crosses the barrier of sleep and wakefulness by understanding the true nature of these states. Crossing the barrier of sleep and wakefulness constitutes complete immersion in the vision of God. When one has realized God every atom and every crany appears as an incarnation of God's power.

God as unmanifest and supremely indefinable being has to be understood. God as power has to be realized. Even the greatest scientist cannot understand the mysteries of an atom or a living cell. A tiny living cell is a most complex molecular factory.

For a God realized yogi everything is a manifestation of God's power. Nothing can stand or operate without His power.

To a yogi everything is a manifestation of God's will. Nothing is accidental as existentialism will make us to believe. From the tiny atom up to the infinite ranges of the space everything is limitlessly incomprehensible ....an uninterrupted continuum of God's power.

Verse 67

dhyanas me tse-ta panai bwah tseh
ath gyanai tse-me namaskar
panai pan parzani-ta panai vetse
ra-ta un-zanas vetseye na konh.

——

Thou art the object of my dhyana,
And myself I am Thee,
For this understanding,
Salutations unto Thee and me........
Himself knowing Himself,
And Himself revelling'.........
Otherwise ignoramus will take nothing seriously.

——

For the yogi object of meditation is God. A stage is reached in meditation when subject and object merge into one. This constitutes the great union. In this way, the subject and the object are in reality one. Duality is responsible for the creation of the intervening space.

The second line of the Vakya conveys that for the comprehension of this merger the subject (i. e. 'I') and the object (i. e. God) are worthy of salutations. Thus, Man is worthy of salutations because God has carved him out into a perfect being worthy of union with Him. Man is not separate from God and therefore deserves salutations. Monad consciousness cannot stand without God's will. Wakeful state is annihilated under the cone of sleep and dreaming state is annihilated under the cone of wakefulness. Man is actually oscillating between this world and the world of ideas. It is only through God's grace that oneness with Him can be realized.

Analyses of "I" reveal that it has the attributes of God. Can it be analysed in a laboratory? Can you feel it leaving the body, when the body suffers death? Can you locate it in the brain centres?

When 'I' is steeped in maya (great delusive power of Shakti) and feels attached to pain and pleasure it gets circumscribed by limitations. When it awakens to the divine call it begins to realize its true nature. If it were of a different substance from Reality it would never understand reality. It is because of the similarity of 'I' with the Reality that it merges into it through yoga.

In the last line of the Vakya it is conveyed that if self had not the attributes of God an ignoramus would never acquire Brahma Gyana. Direct intuition would never dawn upon him and even on knowing he would never take it seriously. Even a yogi before realizing God is an

ignoramus but Self being God itself, a time comes when he realizes the nature of the self through communion with God. If self were matter it would never understand the realities of the Spirit. This is the gist of the last line.

Verse 68

chuh shah ta gada sui tatey
panai data khasan poore rav
koni gov ryepai koni gow voorey
phal kulinui moorey row

Verse 69

kuni tamahey kuni takaburey
shama yuth horey poorey row
paw paw pali-taı tas na moorey
vathith vatyas poorey row

—

There,
He is the King,
And,
He is the beggar ......
Himself bounty ......
The Sun rises in the east........
Somewhere corn spike remains unripe
Somewhere Sun's energy goes waste ......
And fruit on fruit trees on ripening,
Is shed.
Somewhere due to greed ......
Somewhere due to pride ......
They think as if the lamp giving out,
Could be equal with the Sun.. .. ...
He who by quarters is perfected and fed,
And is not scattered;
Perfected he receives perfection,
And in full receives the grace of the Sun.

—

There, where the Supreme Indefinable Being holds the key of the universes, He is the King as well as the Beggar. The idea is that He is everything and He is comparable to nothing, being beyond

both relations. Dual aspects of life are not applicable to Him. He is this, He is that, but He is beyond this and that. He is One without a Second.

In the second line of the Vakya it is stated that Himself He is the liberal giver and the idea is supplemented with the simile of the sun. The sun rises in the east by itself to feed our world with his energy and light without asking for any remuneration or mead. But in some field although energy is received from the sun yet the corn ear does not ripen into grains and somewhere energy is totally wasted. And in the case of fruit trees, when the fruit ripens it begins to fall off along with the leaves during autumn. It is all a natural process and the clock punctuating birth, growth, decay and death is activated and controlled by the sun. The idea is to convey the spontaneity of natural processes of which the sun is the central source of energy. But sun with all the mysterious powers of light and life vibrant in its rays is only a spark of the Divine Power. In fact, the Supreme Indefinable Being is the ultimate source of all the energy, power and consciousness and is bounteous without asking. At the same time He is beyond our mathematical equations and powers of ratiocination.

In Vakya 69, reasons for wasting divine energy which is resident in human heart, is explained. The first line of the Vakya has connection with the third line of the Vakya 68. It conveys that some people steeped in greed and some steeped in vainglory, without realizing their limitations, think that they are equal with God. It is just like thinking that a lamp can take the place of the sun, which is an impossibility. We have in History men like Hiranyakashpu and Feraoan who promulgated to their people that they should worship them and not God. They did not realize the limitations of creaturehood and ultimately met the disasterous end.

In the third and fourth line of Vakya 69 the way to attain perfection is described. Complete and undefiled perfection (nourished by the Divine Grace) can be attained by sustaining development quarter by quarter. Quarter is a very important measure. We have four quadrants of a circle, four stages of life, four seasons, four steps of a constellation in Astrology and four directions and four corners. When one quadrant of development is completed we must step into second quadrant. All efforts towards progress should be planned. In this way man can attain perfection and become a source of Light for others.

Verse 70

kripa-ta karoon yus panai zaney
manui maney din tai ratt
sarv-roop dhyana yus parzaney
maney mani ta nanyas zath

— —

He who is directly imbued
With rhe knowledge of Grace and Cause,
And looks upon the mind,
As the seat of the Night and the Day ......
And realizes dhyana of all embracing form ....
Comprehending the meaning thereof,
Will reveal the nature of the Self.

— —

The first line refers to "sahasa" doctrine according to which the devotee all t once and unexpectedly perceives God who is the cause of all causes. At this stage the devotee truly understands the meaning of the Divine Grace. When a thing is directly perceived there remains no necessity for establishing its existence with the aid of reason. And when one sees Primal Cause face to face hasn't he reason to believe that it is an unexpected favour? What will an humble cottage deweller feel when the king of the land pays an unexpected visit to his cottage and bestows upon him gifts and favours. He will mumble, tumble and jumble with joy. And what will be the joy of the person who is visited upon unexpectedly by the King of kings, the Supreme Lord, the Supreme Indefinable Being. Perhaps the degree of joy cannot be expressed in words, but all this has been said in order to explain the meaning of the first line.

After comprehending the cause and understanding the meaning of the Divine grace we come to the second line of the Vakya which conveys that such a person as has understood the cause and the Divine Grace believes that the mind is actually the seat of the Night and the Day. Darkness and light, ignorance and knowledge, love and hate are simply the states of the mind and universal processes are simply a projection of the Mind. Then we come to the meaning of the third and fourth line of the Vakya which convey that a yogi is in possession of all-embracing vision.

Verse 71

yus roop tari - ta deef sandarey
nath yus vetsarey mann
kenh moodi-ta kenh bemarey
kaintse gyan khoorey tarey nav

Who gives victory ....
And trims the glow within,
And it is the Lord ......
And such a mind ever meditates upon the Lord;..............
Some died, some are sick,
And some one's canoe was made to cross
(the ocean of maya)
With the paddle of knowledge.

Body is a great mystery. Its form has to be understood. Its equation has to be solved and its indeterminate value can be worked out with the devices of yoga. Form or body is a great mystery and it is to be transposed into the realm of the Reality just as we transpose x or y in a first degree equation. Then comes the question of the glow or flame of Spirit within. It has to be ordered and arranged. In an ordinary man the flame is blurred, sooty or smoky due to ignorance, attachment and greed. The wick of this flame has to be trimmed. The flame has to be properly nourished and it has to be screened from the winds and puffs of worldly turmoil. All this can be done by constantly meditating upon the Supreme Lord.

The third line of the Vakya draws the picture of the ignorant people who have suffered death in the strict sense; and then there are people who having felt exhausted with the worldly struggle and tormented by conflicts have been overtaken by sickness. In the fourth line of the Vākya mention has been made of those people whose boat crosses the ocean of maya with the **paddle** of knowledge.

Verse 72

mata roopi samudra dham ta pew
tafh tapasei mudh mowdhur pew
dhada chadey tath roopi
rov roopi traibhavan

At the feet of God is ocean of Motherly Love.........Drink
Contains intoxication which
Penance performing sages experience ....Drink
Offer body as sacrifice at the alter of that Form.........
Of the form of current are the three worlds.

OR

Of the form of sun are the three worlds.

The first and the second line of the Vakya refers to the doctrine of Mother worship. Some religions exhort worship of God as Father. Some religions worship God as a very kind but very severe Master and demand of an individual to lie prostrate before God in prayer and thanks giving for the bounties He has bestowed upon us. If we offer worship in the most humble spirit we are promised place in heaven where our place will be in exquisite gardens with perennial streams flowing and where there are damsels of superb and perennial beauty for our enjoyment. If we do not offer worship to Him we are threatened that in Hell we will be subjected to most horrible tortures. However, some Hindus have been worshipping God as Mother. Motherly love is unique and beyond compare. Mother loves her child always and without any consideration for reward. Mother's love is nourishing and sustaining. Mother's devotion to child's upbringing is self-less and uninterrupted. And a child's love towards his mother is also spontaneous. It needs no cultivation through religious indoctrination. Thus, in the first line of the Vakya Rupa Bhawani, speaking from her unique and great experience, says that at the feet of God or in nearness to God lies the ocean of Motherly Love and asks to drink from it.

In the second line of the Vakya Rupa Bhawani conveys that drink from the ocean of Motherly Love has intoxication which is experienced by penance performing sages (tapasvis).

Tpasya constitutes a system of penance, meditation, concentration of mind and penetration into controlling zones through yoga. A tapasvi at the end of his penance feels intoxicated. However, his intoxication is hard won; but a person who truly surrenders before God, without effort and automatically drinks from the ocean of Motherly Love. This drink has the intoxication of tpasya and is sweet beyond description. Therefore, the person who has been blessed with the vision of God's Motherly Love gets what tapasvis get after long and hard penance.

In the third line of the Vakya the Divine Mother states that for the sake of God we must not hesitate to sacrifice even our own body.

The fourth line of the Vakya can have two meanings according as "rav" means current or sun. The first meaning is that the three worlds are of the form of current. This meaning is more plausible because in the first line there is the mention of ocean. In fact, every phenomenon is of the form of current, a vibration, a rhythmic or cyclic flux. All activity, of whatever form, flows in a current. It may be political or economical activity, heredity flowing through reproductive cells, or history——all flow in a current. All is of the form of current, nourished by the unique mot herby wisdom of God.

The second meaning of the fourth line is that the three worlds are of the form of Sun Every activity is centrally controlled..... sun in the solar system, nucleus of an atom, nuc'eus of a cell, prime minister or a president in a government, senior-most executive in a business management and brain in the case of body. As a corollary, therefore, we may say that all the activity of the universe is centrally controlled by God. All phenomena are relative but God controls with super-lative or transcendental power.

Verse 73

ander trukhi-ta nebur sidhi
vudukh nag ta zagukh tatei
kenh bemari rastei moodi
kentsen vida nata roodei tati

(Of the liberated soul)
Inwards..... wise, intelligent, vigilant,
Outwards .....wielding power;
Spring gushed forth and there they waited........
Some died without an ailment........
Some were allowed to go, some stayed........

The first line of the Vakya describes the qualities of a perfect man. Inwards he possesses order born of wisdom, intuition, intelligence and vigilance, Order within creates order without. A liberated soul

can wield power over millions. We have in this connection the example of Rama, Vyasa, Krishna, Buddha, Christ, Mohammad and Gandhi. The central meaning of this line is that order within creates order without. We may quote Ezra Pound from his canto XIII :-

And king said and wrote on bo leaves :
'If a man have not order within him
'He cannot spread order about him
'And if a man have not order within him
'His family will not act with due order ;
'And if a prince have not order within him,
'He cannot put order in his dominions"

The second line of the Vakya refers to an inspired and perfect man. Such a man finds a spring (of inspiration, intuition, and divine prophecy) gushing within. And there at the source he waits.

The third line of the Vakya states that some die without getting their souls enmeshed in any worldly ailment.

The fourth line also conveys that certain souls were permitted to leave, but some stayed there.

Verse 74

naa namus na kadachit namun na
nyath mana yamai sadha sarwadha
aakash roop zagi anter ramoon na
tathi namus tatha suh namun

I caution.........Lie prostrate in salutation ;
Not proper it is never to bow ;
Bow everyday through this mind
Always and ever...............
Of the form of Aakasha...........
Wander not in beguilement in the world...........
There lie prostrate (before transcendental form)...........
Not that prostration, when seeking in the world...........

The first two lines of the Vakya contain an admonition and suggest that we should always and ever lie prostrate, through our mind, before God.

The third line of the Vakya speaks of the supreme aakasha. For inssance, you know that a photon is an intermediate form between matter and energy. Bacteriophage is considered intermediate between unicellular life forms and inanimata matter. Similarly, thought ether is intermediate between ether of the space and transcendental ether. Electricity and matter are the forms of the ether of the space. Thought ether is superior to the ether of the space. And superior to thought ether is transcendental ether. Mathematical operations cannot be applied to transcendental ether. It is the motivating power and basis of all universal processes.

The third line of the Vakya conveys that real attribute of the Divine is to be sought through entry into transcendental aakasha. And there in that state one can understand the meaning of the caution: Lie ever prostrate unto Him.

Speaking of the Supreme Principle the Shaiva Shastra says:" The indefinable universal supreme principle is not subject to the defilement of order or disorder, existence or non-existence, truth or falsity, multiplicity or unity, thoughtfulness or thoughtlessness and emanation or absorption."

Verse 75

pad heyi-ta paad chum agwan
angan angan shapyom roop
agan kond yuth roof sandarey
amrit darey peewan dih.

Strive to attain the stage..........
(Be lucky enough) to have reception at his feet...........
(In my case)
His form permeated every part of my being,
And I put on
A mantle of
Supremely sustained halo like the one that surrounds the
Agni Kund ....
And my inner being
Goes on drinking
The nectar trickle.........
Soma ———

Most of the people pray to God to grant them a place at His feet but actually, in their heart of hearts, they worship for worldly rewards or positions. (Or, some people go on kneading feet of a saint inwardly thinking that by doing this they will be granted some worldly favour). As regards Rupa Bhawani, she says that His form (or His love) seeped into every pore of her being and as a result her every organ shone forth with a beautiful halo. In the last line of the Vakya it is stated that nectar trickle is continuously feeding her being.

Verse 76

pan suh mani ta beyi-na sawarey
nish kathus tarey tsendan boi
kath yeth boi heyi tsendan darey
sahazui gari-ta nanyas zath.

Himself hidden interiorly,
Secondly needing no vehicle.........
In proximity will sandalwood
Induce scent into twigs.........
As twigs in nearness will partake of the scent,
Likewise search for God
Will reveal the nature of the being.

God is mysteriously hidden. The Supreme Indefinable Being requires no vehicle. Everything requires vehicle for transmission but God is present everywhere without any vehicle.

The first line of the Vakya can have two meanings. One has already been explained. The other more or less resembles the meaning of the verse 61/XVIII of the Gita:

"Arjuna the Lord dewels in the hearts of all beings; as if mounted on the automaton makes them to revolve by the power of His maya".

It is difficult to elaborate on the meaning of "needing no vehicle". Its import is a matter of direct experience.

The second line of the Vakya conveys that a bundle of twigs partakes of the scent of sandalwood when it is in the proximity of sandalwood. The simile communicates two ideas. The first idea is that

a man who surrenders everything for living in the nearness of God partakes of the qualities of Godhead though he cannot become God. The second is that the world is a bundle of twigs but it smells of the divine essence because it is an emanation from the Divine Power.

Third and fourth line of the Vakya could be analysed thus; Reeds or twigs absorb scent of the sandalwood in nearness to sandalwood. When the twigs and the sandalwood are in nearness to each other the relative merits of both are known by contrast. Similarly, a man who, through yoga, lives in nearness to God, in due course of time, understands the distinction between the individual soul and God. In fact, what is man in spite of all his achievements? More a bundle of trifles ceaselessly probing below the surface of things but the whole truth never coming within grasp. Thus, the best thing to do is to surrender to God through yoga.

Verse 77

dhat gaali-ta kyah vetsarey
pan marey tal sandarey beye
vih gali-ta amrit tarey
tlthui roop tse varei kyah

Melting the metal——what else to think?
Self killed and restored again;
Annihilating phantom changeability
(Of the mind)... .. ..
And nectar
Will lend you strength to cross.........
How can you realize such a state?.........

All metals are purified by melting them in various types of furnaces. Likewise, one's self has to be subjected to the melting heat of yogic discipline till scum and refuse burn away. Lower self, packed with conflicts, delusions and attachments, has to be killed. Entire life has to be rearranged and re-organized. Phantom changeabilities of the mind have to be reduced to nought through pursuit of immortal and imperishable knowledge. In the last line of the Vakya the Divine Mother asks: "How can you realize such a state". The idea to be conveyed is that perfection of individuality as described in the foregoing lines is difficult of attainment. Never the less, one has to strive for it.

Verse 78

arpavith zanam chidaanand
hansdwar rov-rag ta room
kripa gyan karoon karam
dharam suti niralamba roof.

By surrendering (or dedicating) our life to God,
All thought processes stand harmonized in peace and bliss;
Every nerve-centre, every vessel and pore
Is transformed into swan-portal..........
Grace, Knowledge, Cause and Action ....
Through Dharma is attained stability and independence.

Gist of all religions is that man should always try to perform right actions and surrender himself to God's will. In the first line of the Vakya man is advised to dedicate his life to God. (Chidananda also means bliss obtained by harmonizing thought processes). By doing so the individual attains perfect state of purity, proportion and beautitude. In Indian aesthetics SWAN is a symbol of purity, peace, artistic proportion and beauty.

In the third line of the Vakya four pillars have been enunciated. These are: (God's) Grace, Knowledge, Understanding of Cause and understanding of Action. In Devi Bagvat four pillars of Dharma are described as Truth, Purity, Kindness and Charity. Perhaps there is not much difference between the four pillars of Dharma stated by the Divine Mother and those described in Devi Bagvat. We may however expatiate on the four pillars of Dharma as formulated by the Divine Mother.

God's grace is supreme and it should be the goal of every individual to crave for it every time. Without God's grace one cannot attain correct understanding of the Right and the Wrong. Perhaps it is because of this that our Lord advises Arjuna to seek refuge in Him alone.

The second pillar of Dharma is knowledge. Knowledge in all its aspects is power. Possession of Knowledge distinguishes man from the animals. Without knowledge unalloyed comprehension of Dharma is impossible.

The third pillar is the understanding of Cause. Investigation of of a cause and its relationship with the action is of supreme importance. Infact, investigation of causes leads to the discovery of the treasures of knowledge. A phenomenon can be understood controlled and brought under human use only by investigating its causal factors. Science and Philosophy have developed only through the investigation of causes. Understanding of cause therefore lays true foundation of Dharma. And what is Dharma? ....Life of harmony peace, beauty and goodness.

The fourth pillar of Dharma is action. Action alone gives value to life and its aspects have been discussed by our Lord in chapter 2 of the Baghvad Gita. Action alone leads to development and therefore to the establishment of Dharma. Men of action alone attain immortality. Only those nations are great who believe in action. Inaction leads to death and ignominy; action leads to victory and power.

In the fourth line of the Vakya the Divine Mother states that stability and independence are attainable through four-fold path of Dharma.

Verse 79

Yeti kuni vachiyun tati chui panai
sarvadhiyanui rotmus roof
deep prakash teez rov panai
mey zaneo suh ze myani chuh

Wherever you see
He is there Himself ....
In every form did I worship Him;
Himself the Lamp, the Light, the Radiance
And the Sun ....
I took for granted that He is within me

God is everywhere Through transcendental or lofty ether God is in every atom and every recess of the universe. One can get a fleeting glimpse of this power of God by just having a transitory vision of the transcendental ether. God is the source and sustainer of all power. If He "knows end from the beginning" and if "even not a leaf can

move without His will" then what is there which can stand without His power. Transcendental ether is the source of infinite and indefinable energy which projects infinite ranges of galaxies and universes and beings and heavens and hells.

The first line of the Vakya communicates that God is everywhere and therefore as implied in the second line a true lover cannot but worship Him in every form. Wedge of maya which creates duality is smashed and the yogi feels God's presence everywhere and therefore begins to worship Him in every form. What is aloof from Him? Where is the place where He is not? He is the Lamp; He is the Light; the Radiance and the Sun. If He is everywhere then He is within me also. And therefore the Self being nearest I must seek Him within myself and not waste my energies in seeking Him without.

In the fourth line of the Vakya Rupa Bhawani states that (as a corollary to the conclusion drawn from the first three lines) she took it for granted that He is within herself also. Therefore it was easier to seek Him in the inward recesses of the heart.

Verse 80

gyan aakash vani nirvani
mani sahai than-thanai chuh
aa ram he ram bolo pawan
bawah bawai-ta myaniye chui-yih

—

Knowledge, aakasha, speech, sans speech,
With full Mind present everywhere; ....
Pawana repeat Ram Ram Ram
Repeat that He is within me.

—

Knowledge cannot exist without Him. Aakash (lofty ether giving rise to thought ether and space ether) cannot exist without His power. Speech and anything beyond the range of speech cannot exist without Him With full Mind He is everywhere.

Speech is rendered possible by air. Air provides energy to the body for generating speech. And again, the air in the lungs enable vocal chords to vibrate. Thus air excites thought vibrations, nervous impulses and vocal vibrations. Air also supports combustion as well as life. Chemical affinity is a mystery even to chemists. Thus, the pawan

shakti or life and combustion supporting power of air is a great power. Hanuman had controlled pawan shakti in its key aspect and that is why he is called pawan putra (son of pawana). The colour of pawan shakti is red and that is why Hanuman is all red. Central core of this Shakti is Ram. "R" Stands for fire, "A" stands for inner soul and "M" stands for controlling Shakti Bindu. Together, these three letters constitute the highest name of God who alone is the supporter of Pawana Shakti. For this reason Hanuman always repeats Ram Ram.

In the third line of the Vakya the Divine Mother asks "pawana" within her to repeat Ram Ram and to repeat Ram is within her.

Verse 81

shaye aasakh shaye chuyes
laye pan bawye chayes
nearith ta gaoshan telith ta yewan
meelith pan toti dayei chas

Sixfold you discover, sixfold I am;
Merged I am myself........
Out it shoots and liberated it returns.........
Self is ever united with the Self
And yet
Under the spell of duality.

"I" is a great mystery. It is the highest manifestation of the divine power. It is indeterminate and incapable of being subjected to mathematical logic. "I" is the enjoyer of the six states of consciousness. In sushafti "I" remains unidentified and it becomes enjoyer of sushafti only on shooting into awareness when it realizes sushafti through a relative reminiscence. Since by itself it has no power either to enter sushafti and remain aware within it or to come out of sushafti it means that some super-controlling shakti of the Divine inducts it within lower three states of consciousness It is ever united with the Divine, yet power of maya prevents it to realize this unity. It shoots out into various states and returns contracted or liberated within. Though ever united with the Divine yet it stands divided under the spell of duality.

Creation of duality is yet another great, mysterious and indefinable power of the Divine Shakti.

Divine Shakti is unfathomable ocean of intelligence and should never be construed as thoughtless unconscious factor.

Once Poet Josh said that he believed in God but did not know whether He is conscious. God is fully conscious but it has to be realized through the practice of yoga.

Verse 82

nadai bind padai param
maduoi marifatkoi chuyas
vishnu brahma maheshwara
krishne beyi shyam sunder chus

Nada-bindu is the highest stage,
Where lies the bliss inducing wine
Of yogic awareness.........
Indefinable Supreme Lord,.........
As preserver He is Vishnu
As creatot He is Brahma
He is Supreme Lord Maheshwara;
He is Krishna
He is Shyama Sundra .....

In this Vakya mention has been made of the rapture of "marifat". "Marifat" means union with God strived through yoga.

Through yoga it can be realized that "nada-bindu" is the highest stage attainable. What emanates from Nada-bindu localizes monad within the four dimensional continuum of the space. Itself, it is indefinable and unlocalized.

Last two lines of the Vakya speak of the names of God as Preserver, Sustainer, Creator and Imperishable Supreme Principle.

"God created man in His own likeness". In order to glorify human form sum total of divine qualities manifested in the person of Lord Krishna, our Lord and Teacher.

Verse 83

ram autar suh mahadev
suh va suh va suyaye chayus
poora toley rama boley
brahm-swami mundori chus
ye kenh kanchi ti kenh diye
dukan trapith smudrui chus

Incarnated as Rama is the Great Deva,
That One, that One, whoever that One is,........
One should weigh correctly repeating Rama's name......
For Lord Brahm is the Master of the Mansion;
He confers whatever He wills,
His shop so engorged as the waters in the ocean.

Rama's person was the manifestation of the divine qualities—possessing qualities of the Supreme One whoever that One is. Rama Rajya is a wonderful concept of polity envisaging state of political affairs in which all men subservient to Divine Law will practise communism in such a way so that the individual without any pressure or coercion will find opportunities for complete flowering of his genius and capabilities.

In the third line the Divine Mother exhorts to weigh correctly, all the while repeating Rama's name. Correct weighment applied to political, economic and personal or private affairs is the highest principle of wisdom. It confers stability and the power of discernment and discrimination. It gives right direction to human affairs. When applied to day to day affairs it will save mankind from devastating miseries. While weighing things correctly it is enjoined to repeat Rama's name. Without God's guidance it is difficult to assess correctly the right and wrong side of each and every action. Man is shackled by limitations and therefore highest principle of human discernment is to surrender one's self to God's wisdom. One must cultivate that art of surrendering to God's wisdom. Once this art has been cultivated an individual becomes inexhaustible dynamo of power and perfection.

Third and the fourth line of the Vakya also convey this simple meaning :-

God is the Master of the Mansion. One must therefore fear God, offer prayers and always weigh correctly i. e. should always be honest and fair in all dealings.

God's creative power is described in the last three lines of the Vakya. He confers anything He wills. And therefore if we are true devotees He will fulfil all our rightful needs. His shop is so engorged as the waters in the ocean.

Creative power of God is infinite. Limited as man is, all alone, he cannot fully understand the working of the universal processes.

Verse 84

dishan-ta deeshan hairan gayes
nishan mey anumus shuniyalai
tshaal ladoo charkas-ta kal aaye mashan
yiman shan mani daweashan bawai.

Search in four directions
And all the lands
Only landed me in wonderment.........
But His clue I obtained
In the mansion of Suniya.........
And my attachments lost force
When I straightened the tricking device
On the Wheel.........
I am the enjoyer of these six states.

Awful are the immensities of the Univetse. Man is limited in perception and power. Sense organs are imperfect aids. Rishis, spurred by insatiable urge to know Truth, tried to analyse the external universe. God could not be comprehended fully by analysing only the external universe. Effort, though exciting, was found to be wasteful. Gaze was therefore directed inwards through the instruments of yoga which, with the passage of time, got perfected through practice and also through instructions directly communicated by the Divine Voice. A clue was obtained when, after tearing the sheath of reason and entering into the region of intuition, it was found that the universe rests - rather spreads spherically.........over the region of Suniya which is indefinable nothingness or void and in which mathematical operations are not pplicable. This provided an inkling about the mysterious power of the Divine.

Sunia is a great concept in yoga. This concept has its roots in the Vedas and is also important in the Buddhist yogic system. Its comprehension has to be obtained by actual practice of yoga.

In the third line of the Vakya the Divine Mother talks about the tricking device which is mind. It it very difficult to control mind and

understand the mode of its working and nature of its stuff. Its threads are kinking. Its working resembles Brownian movements. It is tricky and delusive. Now this tricky device, the Divine Mother states, was straightened by her on the wheel.

Wheel is the highest invention and the symbol of technology. Wheel is a great symbol for Hindus as well as Buddhists. It stands for regulation. Mind is brought to rest by REGULATION through Yoga.

In the last line of the Vakya the Divine Mother states that "I" is the enjoyer of the six states of consciousness. Lower three states constitute the Triangle of Maya or Wedge of Duality. The upper three states constitute the Triangle of Freedom.

Verse 85

chu-na kuney chu naa kuney
wuch aur na yod na kuney
diyew fush toley mool na kuney
chiwai tseetan ta sorl ton kuney

He is nowhere
He is nowhere
See Him there
He is not here.........
Discard the veil, weigh;
Origin, the root
To be found nowhere.........
If ever you are a conscious being
Cotnemplate on Him anywhere.

No one can understand the origin of God. Even Devas remain wondering and cannot understand on what rests the ocean of consciousness, ; on what rests the power supporting consciousness and the universe. He is unlocalized and checkless and no place can be prescribed where He is to be found. Veil of Maya or delusion has to be pulled down. Things are to be weighed correctly. Since it is not possible to localize Him or prescribe a place where He is to be found the best thing to do is to start contemplation on Him here and now. Human life is precious and it should never be wasted.

Verse 86

od-ti zeewa yod-ti zeeva
zeevas zeeva rus khyawan
yus chui nana runga ruwanu
chu prath kuney watwun
chayonui meyonui lwaon bin bin tai
na-ta ron sonoi akoi tai

——

On that side living being
On this side living being
Living being nourishing living being;.........
The One who is Planter of varied forms
Attends and administers to every need.........
Though thine and mine fates are divergent
Yet our Lord is One.

——

The first two lines of the Vakya speak of the interdependence and unity of all life. Life feeds life and one life starts from the previous life. Life never starts de novo. Life supports life, whether plant or animal. These are the principles of modern Biology sung poetically by the Divine Mother over 250 years ago.

The third and the fourth line of the Vakya speak of God, Lord of Life, as Planter, planting varied forms and species in the Garden of Life and attending and administering to every need.

In the last two lines of the Vakya it is stated that though our fates may be divergent yet our Lord (our husband) is one.

Thus, when there is unity in Life and the Lord of Life is One there is no reason why we should be divided on the basis of religion, race or creed. Life is one, Lord of Life is one and, therefore, mankind should be one.

In this verse it is logically proven that mankind should not remain divided on the basis of vocation, religion, race, colour or creed.

Verse 87

na prithvi na petthi na patali
na tali na pari na apari tsopari zeyeth

antra shudham sushantum
nirmalam sarv tath deeva deev

Neither on land nor in the air
Nor underground.........
Neither below nor above nor sideways
But in ENTIRETY born;
In essence, pure, tranquil, clear
Entirely* and Absolutely.......
Such is God of gods.........

God requires no support for existence. He is absolutely pure, tranquil and clear. Supreme Indefinable Being, creator and supporter of all gods is existent in ENTIRETY.

Being born in ENTIRETY is no birth at all.

Verse 88

konh na mari ta konh na tarey
samaduras sarey tarey thah
maduras god ta sheshi autarey
panas pan pusharey gah

No body can kill and
No body can save or support,
And none can probe the ocean and get across,.........
Washing the feet of the Lord
With the nectar of Love;
And through the incarnation of Moon within
Surrounding one's self
With the circle of halo.

In this Vakya there is the mention of the incarnation of Moon within. In Astrology and Occult, Moon is identified with mind. In shastras Moon is believed to nourish and regulate plant life. Incarnation of Moon within means rebirth of mind in a new dimension. And surrounding one's self with the halo of the Moon means to nourish one's self with the benign and soothing rays of wisdom which dawn upon the individual when the mind is freed from the shackles of limitations and ignorance through devotion and yoga.

No body can save or kill because the ocean extending between appearance and reality is unfathomable. The powers of life and death and the power to save are divine prerogatives. None can be your saviour except your own self. None can act as your intermediary. In the last two lines of the Vakya note of solace is struck by stating that if one can wash the feet of the Lord with the nectar of Love, and if one's mind is born in a new dimension of wisdom and discernment one is sure to reach the goal. Thus, every individual is his own saviour provided he wakes up from the slumber.

Verse 89

himalai shuni yawai lyukh povum
tawai pantsha sumarum aaka ant
na dah diye na kentshe pravey
tharavey na ta sith/navey

In view of having received
The mandate
In the Himalyan solitude ;
And in pursuance thereof
Collected powers
Of ths five senses
In a lonely place.........
The path consists of being
Non-violent, non-accepting
And bringing to rest OR
Stabilizing........

The Divine Mother performed tapasya in the solitude of the Himalya and it was there where she received the mandate. (Uma also received mandate in the Himalyan solitude and thereafter underwent terrible and rigorous sadhana till she forced Maheshwara to accept Her). In pursuance of the Divine mandate powers of the five, senses were composed and drawn inwards in a solitude by practising yoga.

In the last two lines of the Vakya yogic process of composition is described as under :-

One has to be non-violent in thought. Turbulences have to be resolved gradually, steadily and slowly. One has to be non-accepting

also. Mind has to be stabilized gradually. If it runs out in a straight line the straight line has to be effaced. Mental powers have to be stabilized. These hints are sufficient for a wise yogi.

Verse 90

kankhit poorey akankhi vaney
panai data bokhta aasey
vasni galey brantha travey
nana rang seer natha bavey

———

O, disenchanted one,
Will the desires by desiring be fulfilled ?.........
Himself the Giver and the Enjoyer.........
Kill attachments and renounce false hopes.........
And in this way
The Lord will impart variegated secrets.

——

In the first line of the Vakya question is put to a disenchanted soul (who alone can provide the answer) whether desires will be fulfilled by desiring.

Last two lines communicate that false hopes and expectations should be given up. Attachments should be destroyed. We must always believe in action and not bind ourselves to the outcome of our actions. By thinking always about the fruits of actions generates false hopes. False hopes befog judgment. When the yogi has freed himself from these two enemies of the soul (mean attachments and false hopes) he acquires maturity. God perceiving this and finding him ripe imparts to him variety of secrets concerning the Self and the Universe.

Verse 91

mata pita-ta brata panai
prath thanai na kath naye
nirakar roop lagith panai
sat panai-ta kath san naye

——

He is our Father, Mother and Brother ;
Everywhere and where should He not be ?
Himself having projected as Nirakara ;
Himself the Truth ;

And now
What remains to be probed.........

— —

A yogi really feels that God is Father, Mother, and Brother under all circumstances. And when one has all powerful, omnicient and omnipresent Being as his Father, Mother and Brother what remains there of which he should be afraid of. Life of sages and seers fully supports this belief.

In the last line of the Vakya the Divine Mother says that when she has once for all directly comprehended that God is Truth what is there now for her to probe into. When there is no doubt about the existence of God there is no necessity for having recourse to see-saw logic.

Verse 92

kown janey tera swabhav
prabhav parmananda jee
joo sumrey hridai men pawey
jaisee prabha bhaskarajee

— —

O Lord of the Supreme Bliss,
Who can understand your nature and power?.........
The one who contemplates
Perceives the radiance in his heart.

— —

Power of the Supreme Indefinable Being is infinite and it is not in man's power to understand the Supreme One in all His manifestations. Krishna, our Lord, gave special eyes to Arjuna for visualizing infinite powers of the Divine Being. However, a yogi who is ever contemplating on Him perceives the inexpressible radiance in his own heart.

Verse 93

sari tatv aaharim gaari tsoptum
bramvavum akhand mandal ta patal
haa-hoo sutin gyov veglovum
ang novum vishesha gang

— —

Braved the elements and the elemental furies;
A hard toil indeed,
Like cracking dried water chest-nuts ....
Meditated upon the immensities
Of the indivisible universe
And the nether world.........
Made the ghee to melt
With the heat of prana shakti.........
And cleansed the organs
With the waters of a distinct Ganges........

In this Vakya the Divine Mother describes various aspects of her struggle and sadhana for knowing the Truth. Every tatva or element was faced or probed upon. It was a hard struggle. She contemplated upon the immensities and the mysteries of the indivisible universe and the invisible universe. Solidified energies within herself were liquefied by the heat of prana shakti.

Control of prana shakti is obtained through pranayama which needs to be learnt from an experienced yogi.

Last line of the Vakya refers to the waters of a special Ganges, with which she cleansed her organs. What is this special or distinct Ganges ?......

The Ganges flows out of the jattas of Lord Shiva who is the embodiment of all yoga and Knowledge. By deep, continuous and uninterrupted yogic contemplation life-giving energies begin to flow (and this constitutes the distinct Ganges) through every organ imparting health, vigour, power, buoyancy, lightness and purity.

'Ang' in singular sense in the first line of the Vakya means part. It may refer to the physical body which is a part of the whole being or it may refer to the brain which is directly concerned with all the thought processes and yogic contemplation.

Verse 94

tsethai lagei-ta pardui pan zah
tsethai lagei parzan pan
tsethai lagei lyuth chui-ta parzan
lyuth zan meyuth ta shwad zan pan

Steadied and mature thought enables you
To see the other self
As your own self ;
And also enables you to recognise
Your own self .. ...
Through steadied and mature thought
Realize bitter to be sweet
But Self as pure........

—

Steadied and mature thought enables one to realize other self as one's own self There is no difference between man and man but ignorance is the root cause of all turmoil. Mature thought enables one to understand the basic unity of all mankind. Mature thought also enables one to realize the nature of the Self. Mature and steadied thought also provides clues about the nature of the contrary and the bitter experience. But sometime a bitter experience leads to a sweet end. Or, sometimes a sweet experience fructifies into a bitter end.

What is mature and steadied thought ?—Thought acquires maturity by constant contemplation and analyses. Thought acquires stability through wise and considered actions. External nature is not under our control but it can be controlled if we know how to control our own self. Self-control is essential for any kind of greatness. It leads to stability of thought and maintains balance between thought and action. A wise man soon realizes that bitter experience and genial experience are reverse and obverse of the same coin but inner Self under all circumstances is taintless and pure. This aspect of the Self has to be realized through maturity of thought.

Verse 95

vav ratth dwadash rav sangatthey
mayaye treshnaye marey maan
braant trav nath chui panney garey
saath ratth sui-ta gyan dih

—

Within the centralized cerebral zone
Control the wind current ;
This enables the mind to overcome
Maya and Greed ....

Discard illusions for the Lord is seated within you.....
Adhere to
Him
And
Knowledge illumined psyche........

Respiration i. e. inhalation of oxygen and exhalation of carbon dioxide has a very intimate relationship with the propagation and activation of thought waves. Control of respiration through pranayama is therefore considered to be the most important adjunct of yoga. Pranayama done regularly leads to a most healthy life. A man who practises pranayama daily for 30 minutes never falls ill, never suffers from dyspepsia, insomnia or any other chronic disease. He is always buoyant with energy.

Respiration is like a wind going in and going out. Respiratory wind generates the thought wind. Continuous practice through pranayama to control the respiratory wind obtains control of a lever in the region of the brain proper which places at the disposal of a yogi a very powerful psychic energy for cutting asunder the bond that binds the soul with the matter In the first line of the Vakya it is indicated that the thought wind and the respiratory wind have to be controlled within the supra-cortical and opthalmic region of the brain.

Storms of Maya and Greed always keep the mind buffeted and turbulent. Maya is a great illusive power. Under the spell of Maya men move like automatons. Maya enacts the tragedies and comedies in human affairs. Maya is a power which robs us of our own powers and it is very difficult to analyse it. Maya makes a fool to feel wise and Maya it is that keeps us steeped in ego and selfishness. It is not within our power to question why Maya keeps beings deluded and turbulent. However, by controlling throught wind within the seat of the mind (i. e. Brain) a yogi is enabled to control and kill Maya and Greed.

Greed is the greatest enemy of mankind. It is the Greed that has given rise to monoply capital, exploitation, jingoism, fascism and apartheid.

In the third line of the Vakya we are advised to discard illusions and we are assured that God is within us. In the fourth line of the Vakya we are advised to remain unshakable in our conviction and dedicate ourselves to knowledge and truth.

On the basis of the Kundalini Yoga the first line of the Vakya will involve a long discussion of the twelve-petalled lotus of the heart chakra (Anahat Chakra). This is left to the reader for further investigation.

Verse 96

bav byun byun-ta nav chum kratthan
aitthan angan akui pai
lai pawanus mowai chui banus
manun-ta panus nish chui dai

Attitudes and meanings differ
And the name fails to convey ;.........
Eight components have one Source ;.........
Merger and union is of the air ;
And wine is connected with the vessel ; ....
Believe, and God is within you.........

Attitudes and meanings differ and a name is incapable of conveying full meaning of reality. Perhaps that is why there is no end to the names with which we can address God. Language has flaws and limitations as it has developed in intimate relationship with the perceptions man has derived through generations from the objective universe. Perception and organs of communication are incomplete aids. Cognition and ratiocination are also limited faculties. Reality, activator of all universal processes is not subject to laws operating within the phenomenal world. Thus, any medium of communication (like language) which has developed in intimate relationship with the phenomenal world will not be able to communicate full content of Reality which is beyond the limitations and laws of the objective universe. If there is God it will not be possible for us to communicate how He looks like Perhaps it is because of this that we have myriad views about God and the attitudes of different religions towards God are different. Nevertheless, whatever conflicts and variations there may be in meanings and

attitudes, yet one thing is certain that Reality is one and the person who has been lucky enough to comprehend it may not be able to communicate it fully to others. But the Reality is one and this is explained in the second line of the Vakya by stating that although eight components of a being are different in power, function and range yet the source from which these components derive power and motivation is one (and only one). Eight components of a being that take part in obtaining, correlating, comprehending and coordinating perception are :

(i) Five sense organs
(ii) Mind (thought flux)
(iii) Intellect and
(iv) Ego.

Although the nature and function of the entities enumerated above are quite variant yet their source of power and motivation is one And it is to be realized what that One is.

We may explain the Vakya the otherway :-

Eight components have different names but the name of each cannot provide full idea of the part. Take for intance eye. The word 'eye' cannot give us any idea of how the eye works or what is the nature of the impulses carried through the eye to the brain and how vision is flashed into perception. The idea of all these things cannot be provided by the word 'eye'. Although the functions and meanings of the eight components are different yet the Source of their power and motivation is one. Just as the name of each component cannot bring within our understanding the nature of its functions similarly, the word 'source' cannot explain what the SOURCE is. This exists in the realm of the Spirit and is to be sought through the Spirit.

In the third line 'drink' and the 'ecstasy' derived from drink is explained. Drink is contained in the vessel. Firstly, it is in the goblet and then it is poured into the cup and by drinking from the cup it goes into the vessel of the body. In the body, by mixing with the prana, it generates ecstasy which is ethereal in content. This is about the wine we take. But we may talk about the wine of Love. Body is the vessel or the cup containing the wine. If there were no vessel there would be no wine. Wine and goblet are almost synonymous.

Body is therefore the cup containing the wine of divinity, of love, of power, of mystery. Partaking of this wine produces ecstasy which is connected with the spirit. Wine requires container but ecstasy and merger require spirit.

In the fourth line of the Vakya a devotee (lover) is forcefully exhorted to believe that God is within.

Verse 97

moortha karith-ta amoorath pachei
khak chai tai kyah pachey
panch mahaboot karin phachey
heyatse maya tai kari nabood

——

Possessed of form as you are,
Will you diget formless?.........
Form is earth and dust ....
He transcends five great elements.........
We have accepted Maya and
It will anihilate.........

——

We are possessed of form and therefore it is difficult to conceive anything without form. For understanding pure mathematics man has invented mathematical symbolism. More inscrutable than pure mathematics is the formless comprehension of God which it is difficult to conceive unless we are in possession of some medium or instrument which transcends even mathematical symbolism.

In the third line of the Vakya it is indicated that God transcends five great elements which are : Heat, Water, Air, Earth and Ether. These elements combine in a mysterious way to produce life.

The fourth line of the Vakya conveys that acceptance of Maya means annihilation

Maya is very difficult to understand. According to communists God has no existence because if He were a just being He would never be the author of exploitation and injustice that we find in societies. It was wise on the part of Buddha to be silent about God and lay entire stress on right action But Buddhism has also failed to work out salvation for the human race. Today we find that in spite of the

teachings of great religious teachers the mankind is on the brink of disaster. The dilemma is difficult to explain. If God is all goodness and all powerful why should the world be allowed to be engulfed by Evil. Is God powerless to enforce good? But Holy Quran says that God gives free play to man upto a certain appointed time (which is only known to God) and on that day great doom will befall mankind. All the dead will arise from the graves and it will be a great day of repentence and account taking. There shall be no mercy and sinners will be dragged into Hell and gates of Heaven will be thrown open to men of meritorious and virtuous deeds. It occurs sometimes that why should God wait upto dooms day and allow innocent people to suffer endless miseries on earth engineered by devilish men. Thus, mysries are rendered more and more intricate. This illusive power which renders all the mysteries more and more intricate is Maya and it is difficult for the human beings to understand it. Maya grinds all beings towards oblivion and destruction.

In some manuscript last line of the Vakya is written as:

"eyatse maya tai kari na but;'

It means that we have accepted Maya and won't it reduce us to the position of a statue. A statue can neither see nor hear.

Verse 98

mani lagifh panai vetsey
aaham gari-te kyah san yatshey
beyan thadi dali - ta panai natsey
wah wah guli phwali - ta tul - na mool........

Surely will he feel joyous by gazing into the Self;
By searching into the Self what else has he to desire ?......
Eluding others, himself he will dance; ....
Wah, wah! Flowers have bloomed with roots
And matured into fruits............

In this Vakya key is being provided to get over Maya. The key is to direct gaze inwards though yoga. The one who is engaged completely in discovering the realm of the Self is not moved by other desires. Such a one is really a wonderfully wise person. Externally it is difficult to understand such a person. He may be a source of amusement or laughter or rancour to others but himself he is always in a dancing mood. He has discovered something unique which others have not.

As the seeds in a garden finding right type of soil for growth and favourable environment develop into fulfledged plants with beautiful flowers maturing into fruits likewise, an individual on the path of discovery of the Self through yoga finds real fruition in the realm of the Self.

Verse 99

gandith ta dainthon dryaye bawah tas
keyah labaw tas aasan jayi
na bowi paph tas na poni khoi tas
aasan bowai tas na aasan joy.

——

Circumscribed I will see Him, I left for His sake; ....
Where is the place where He is to be sought; ....
Neither sin grows from Him nor is virtue His nature,
Nor has he scent or attribute,
Nor place to abide.

——

Order of the Dandis is the order of Sanyasins who renounce everything for the sake of God and undergo varied forms of penance. With staff in hand they roam about.

In the second line of the Vakya the Divine Mother states that God is not to be found at a particular or specific place.

God is above sin and virtue and no attribute can describe Him in exact terms. A Being who is author of infinite works cannot be judged in terms of a single work.

Verse 100

samboor viyur vatan bawah tas
tamboor sazai goon yes boi
shashi - dari lawa dimha bawah tas
gamboor totas kiyah bolyah

——

By perfecting the concord I reach Him;
Guun of Tamboora is the discerning note,........
Would wash His feet with the trickle of Moon - light;........
Supremely beautiful are the notes of the glorious parrot.

——

When two or more musical notes sounded together produce a pleasing effect on the ear the combination is called concord. When entire life is organized and harmonized through yoga it produces a concord.........a supremely homogeneous and beautiful life. It is only by organizing life like a musical concord that we can realize Him.

In the second line of the Vakya reference has been made to mono-syllabic sound of OM resembling the note emitted by Tambura which is heard by the yogi in transcendental state and this sound emanates from nada-bindu. It is the rhythm.........supreme vibration......... which is the soul of Life and Art (poetry, music and dance). Rhythm is the highest manifestation of God's power and OM or the note emitted by Tambura concretizes this supreme power of the Supreme Indefinable Being. Lord Siva carries dumru in one hand........ symbol of rhythm. Stay in rhythm through yoga is a great achievement.

In the third line of the Vakya it is desired that the feet of the Lord should be washed with trickles of the Moon. Moon represents Mind. When mind is purified through yoga and is completely under the spell of love for God it begins to emit rays like moon-light...... glorious, beautiful, congenial and soothing. Through such a purified mind one is advised to worship God.

Another meaning of "vyur" may be given hereunder :-

Vyur is nada-bindu. When a stone is just thrown into a pond a wave circles out from the spot where the stone touches the surface of the pond. On the mental plane it is the nada-bindu, the centre or source, from where all mental waves emanate and from which all nadas vibrate out on the surface of consciousness. Nada - bindu is required to be reached through the practice of yoga. Through nada-bindu one is enabled to reach Him who is rhe master projector of all nadas.

Verse 101

anek nahjew majyom daryav
avai sobhav aav saroop
na kenh thav - ta na kanh trav
bahu deep ao na chipa roop

Through the flow of (innumerable) tributaries,
The River came into form............

This way the Nature was projected into Form... . ..
Stick to nothing, Reject nothing ;............
In multiple lights it came,
Not hiding Form.
Or,
(In multiple lights it came not
(Thus) hiding form . ...(In this way last line will have mysterious meaning)

——

It is difficult to distil the full aesthetic beauty of the Vakya into English. However, an approximate explanation is offered below :

Source of supreme rhythm is the Transcendental Ether In infinite streams energy gushes out from the Source bringing into existence flowing River of Nature with infinite universal processes and infinite range of Lights and making all wonder-exciting forms cognizable and perceptible in the conscious regions of the beings. All things are therefore essential for maintaining the form of Nature. Forces which we may consider evil are required to maintain natural balance on our earth. Satavic, rajasic and tamasic forces are essential for giving a form to Nature. Man cannot understand the import and meaning of all natural processes. A yogi should therefore remain balanced. He must not reject what has enveloped him at a particular instance and he must not wish to stick to or keep for ever a thing of which he is in possession of. In spite of free will man is unable to comprehend and control all natural processess. Therefore, in the Gita (22-23/XV) our Lord describes as under the marks of the person who has risen above three Gunas:

"Arjuna, he who feels no aversion to light or activity or stupor when they are present and does not long for them when they are absent.

"He who sitting like a witness, is not moved by the Gunas and who knowing that only 'the Gunas act' remains firmly established in God, and is never shaken from that state".

The verse under comment brings out the unity that exists between the subject, object and transcendental power.

The first two lines of the Vakya also provide gist of the modern laws of Heredity. Throvgh the confluence of numerous heredity strains the nature of an individual takes form.

Verse 102

aakash sahmadur vachum dhaar
tavai taar ratumus pav
deepa shashi rav roop/avtarey
bahu aakar na-ta nirakar

Observed a trickle in the ocean of (transcendental) Ether
And that is why tuned myself to the string,.........
The Lamp incarnates
As the Sun and the Moon ....
Of multifarious forms. Otherwise formless.. ......

Transcendental or lofty ether is the source of all energy. Through yoga it can be entered into. The energy supporting entire range of universes gushes out from the Source as a straight line and a straight line represents a string. When the string vibrates in three dimensions it creates rhythm which is the source of universal processes. Thus, the straight line or the string has all the hidden meaning associated with it. Muladhar as one node and nada-bindu as another node the straight line within all beings is the sushamna or Brahma-nadi which is running like a golden streak in the centre of the spinal cord. It has not material existence and embodies in it all the powers of Gayari. It, however, localizes all beings in time and space.

Light and knowledge exist in our mind. Externally they incarnate as Sun and the Moon. Thus the external world and the internal world stand unified and bring into play whole gamut of stimulli and responses.

The Source gives rise to all multifarious forms; or we may say that energy of the source incarnates into varied forms but itself it is formless.

Verse 103

yus-sa kandi basma karey
pasmand tihund shuniya roof
shastar ta shestr keyah mootserey
lohar agna suh maryas dih
kenh na suh mangey kenh na sumrey
dhiyan suh varey beyi-ta pan

He who reduces the limited self to ashes,
Suniya is his remainder ;.........
What need has he to
Consult treatises and
Observe technicalities ;.........?
Moulding his being in the smithy fire,
Asking for nothing, Reciting nothing,
Entirely entrusting himself to Deity.

——

In this Vakya how a great yogi conducts himself is described. By self-discipline and yoga he controls all the activities of the limited self and establishes communion with the region of the Void (Suniya). Suniya has no material existence but all the same it exists and makes zero a supreme entity in mathematics. Relationship between limiting zero and absolute zero is rendered possible by Transcendental Ether which supports the region of the void. One of the highest tasks of of yoga is to attain Suniya state.

When a yogi feels established in Suniya, hidden secrets are imparted to him and there remains no necessity for consulting treatizes and observing technicalities. It is to transcend the realm of reason and knowing the essence of Reality through direct perception or intuition.

In the fourth line of the Vakya it is indicated that the yogi perfects and purifies and moulds himself in the fire of self-control i. e. by following the eight fold path of yoga.

In the fifth and sixth line of the Vakya total renunciation is described. In order to remain for ever in the vision of God absolute surrender is essential.

Verse 104

anahan shabad mana gandith
pan mandith kun ishwarus
haqai ban barith-ta pan
sakai vaqai aasi danist

——

Bridling mind by meditation on OM
And the entire self of the aspirant embellished for

God.........

By Truth

Vessels are brimful with the wine...........

Surely Saki must be wise.

The Vakya states that with self effaced one should be fully devoted to God. The mind should be controlled by contemplation on OM. The search of God through yoga is full of ecstasies.

Verse 105

dhoor tsel-tah hoorey kanchyeh
poorey khasihem aayat
sui shan aaina kavronai
na sheetal sheetal mah bav kh

Fly away if you are desircus of Hoors
And believing that unalloyed aayat
Will ascend ;...........
His power is mirrored in six states
Till by gradations
Is rendered temperate and genial
In the sphere of Moon and Akasha........

First two lines have probably reference to Muslim Doctrine. God assures the believers in the Holy Quran that by observing self-discipline and tenets of religion they will enjoy hoors in heaven. Beauty and purity of the Hoors stands communicated in several verses of the Holy Quran. Hoors are of voluptuous beauty and purity and are preserved taintless in Heaven for the enjoyment of the Believers.

In the first two lines of the Vakya the Divine Mother says that if a man worships God with the desire to enjoy Hoors in Heaven he will never receive unalloyed and untained Divine inspiration. He will never receive correct Divine inspiration. Aayat is an Arabic word and may mean here Divine word or Divine utterance or Divine voice or sentence (aayat). For receiving unalloyed communication from the Divine it is essential to remove every layer of desire from the sphere of mind.

In the last two lines of the verse six states of existence are described. All monads are in lower three states of existence: wakeful state, dream state and state of sushafti. Acquirement of higher three states requires complete transformation of human mind through yoga.

Yoga is both a philosophy and a practice which every communist must adopt. It paves the way for the transformation of the individual through mental processes and physical discipline and does not lay much stress on environment or heredity. There was a controversy between Mendelists and Lysenkovites in Russia during the Stalinist era. The latter were upholding that environment was more important in the transmission of hereditary characters and that through environmental change a new strain of character could be introduced in a species. However, according to the philosophy of Yoga the mind with appropriate yogic practice can mould everything. There should be no difficulty in accepting this doctrine when modern medical science has proved once for all that a sound mind makes for a sound body and a sound body may not necessarily make for a sound mind.

For acquiring entry into higher three states of existence and perceiving God in all His glory and power one must strive to attain special yogic power.

God's power is mirrored in six states of existence. Six states of existence are not God itself. God is beyond these but His power is reflected in six states. In the region of the Mind which is the sphere of Moon, and Akasha God's dazzling and supreme power is rendered genial and workable as the rays of the Sun, after being reflected from Moon are rendered genial, soothing and beautiful.

Verse 106

daryav ander amsha ao
zav metse-ta zayas metsu
metseye boog-ta niyamatso khiyav
metsei karu parizan
avai metse baniyov meh tsuh
patoh shapith metsei gow.

In the River a portion came;
It took birth in the matter and
Gave birth to the matter;........

Enjoyment is in the matter;
Of varied forms are the blessings and enjoyments ;........
And the matter conferred
Cognition and Recognition ;
And that is why the matter
Took the form of THEE and ME ;
At last it permeated into matter
And was lost in the matter........

Herein is described the individual soul which flowed in the Divine stream of energy as an entity, a part, a spark of the Divine Power. It took birth in the matter and gave birth to varied biological forms each form developing from pre-existing form. Sense of enjoyment developed through birth in the matter. Bounteous and sweet are the forms. of enjoyment. And it is in collaboration with matter that cognition and recognition developed and gave rise to **thine** and **mine** or **thee** and **me.** Intermingling between matter and spirit became so complex and intricate that (it appears) spirit completely got permeated and lost into the matter.

"Miatse" in Kashmiri means matter or soil. In the fifth line of the Vakya it is indicated that "miatse" became "meh" (me or I) and "Tsuh" (you). Thus when soul got breathed into the matter it was tangled into relative limitations. Matter is in a state of flux, always changing forms. When soul got enmeshed into matter and began to identify itself with the matter and was lost in the matter, it consequently became subjected to the flux property of the matter and reasoning faculty became a relative phenomenon. The object of yoga is to extricate soul out of the meshes of matter i. e. to liberate it from the limitations that have been imposed upon it by its identification with matter.

Verse 107

aayav var heyath yeti swar rahus na
samrun metse pan ta vav
agan av ta wah wah rung pyew
natsan tratsan sopnas nav
aagya aaye-ta tsol ha tsoor zan
vav os vothdani keth san pyew

He came with a vow;
But on coming here lost reminiscence........
Began to worship matter and
Identifying with it self and motion........
And when the fire came up blazing
Beautiful and bright was the halo and the colour;......
And the canoe
Staggered and danced
In the squall of the Dream;.........
Mandate arrived and
The squall sneaked away like a thief;
It was a terrible squall ....
Wonder it is how it abated.

In this Vakya the journey of the monad soul stands described. When it comes into the womb we do not know whether it is mentally in a developed or undeveloped state. If it has certain amount of intelligence or cognition then on entry into the womb the whole process of development therein must be a strange experience; but when it comes out of the womb in the form of a baby it has undeveloped sense power and perception. In any case, an adult human being has not the least reminiscence of the foetal or pre-foetal existence. And adult human being identifies everything with the body and beyond body and material surroundings nothing is congnizable.

The flame of awakening may be kindled as it got kindled in the hearts of great seers and prophets. It is a thrilling experience, quicker than the quickest, and most exhilirating. A yogi through yogic practice observes wonders. At some stage his self, the 'I', may be embroiled in strange dream forms. "I", the self, the seer is just like a canoe on the ocean of the mind. Just as a canoe staggers and is buffeted and tossed on the sea when the squall arises similarly, "I" is tossed and buffeted and rotated on the waves of dream forms. In fact, at various stages a yogi perceives his self buffeted and tossed in a squall of dream forms.

Yogi finds it difficult to control cyclone of dreams. If his yearning for God is strongest (or, we may not be able to explain why of it), Divine mandate arrives and the squall sneaks away like a

thief. It abates mysteriously and the yogi finds himself in the zone of tranquillity which is a big step towards merger into the transcendental state. In this Vakya we must fully comprehend the meaning of "agya" i. e. command or mandate. Without Divine mandate or Divine will no body can realize God. There are thousands on the path but few realize Him in essence. This, however, does not mean that effort should be abandoned.

Verse 108

rahey nishana ishwar - sund nava
kati aayo ta kot san gow
sumrith ta sadith tami kajov
deev heyath mukhi ta seev karahas

God's name alone perpetuates.........
God alone remains.........
....
Wherefrom he comes and wither he goes............
....
Through cogitation and sadhna she worked out the clue.........
....
Keeping Him always before me,
And myself always in service..............

Aesthetic beauty of the Vakya cannor be fully rendered into English. Each line is a separate entity giving rise to a stream of exalted thought in our mind. Every line has a pause which is to be filled up in mind. We may expand on the lines as under.

First Line God's name alone perpetuates. God alone remains. All forms pass away. As President Franklin D. Roosevelt once said that five thousand years of recorded history shows that Man many times tried to banish God from his mind but had to return to Him again and again. God's name is immortal. God is immortal. The whole civilization on earth may end. The whole solar system may spin towards destruction. All planets may vanish. Whole cosmos may spin topsy-turvey. But God is there alone, untouched by all phenomena.

Second Line : Wherefrom an individual comes and wither he goes. His stay in this world is just like the bird in the classic story who, during night, enters a well-lit room through one window and leaves through the other window. It entered into the room from the dark unknown beyond and again through the other winbow was lost into the dark unknown beyond. Its flight became visible only for a short duration within the four walls of the room. Same thing holds true about an individual, And we may say, same thing holds true about life on earth ; same thing holds true about earth ; same thing holds true about sun, moon, and stars. Only durations of time vary.

Third Line : Making mention of herself in the third person the Divine Mother states that she worked out the clue to all mystery through deep thought and sadhna. Thus in this line sadhna is given exclusive importance. Through sadhna alone can one work out salvation and also find clues to the mysteries of existence. But in this line we don't get any idea of what the clue is.

Fourth Line : The Divine Mother expresses her wish in this line like a forlorn lover that she would like to keep God always before her and herself she would remain always in service. God is her beloved. Like a meek and devoted maid servant she wishes to remain ever in service of God. This is in opposition to Hindue doctrine of Mukhti. She does not want dissolution into ineffable Brahm. She wants Maheshwara to remain before her and herself in service like a devoted wife.

In the third line of the Vakya the Divine Mother makes mention of herself in the third person and the verb of the line is in past tense. In sympathy with the first line it appears as if she feels her person also dissolving in the past and as if some one else would say of her : "She worked out the clue through deep thought and Sadhana". This heightens the atmosphere created by the first and the second line in our mind about the passing away of the phenomena.

In the third line mention has been made about the clue or solution. From the fourth line we understand that the clue to the mysteries of existence can be found only by realizing God.

Verse 109

Chanunas lub krud kam muh mudh ahankar
tsaw sansaras ta amal kareyas

patoh aamal amal horney gow
potsh aayaw ta kotsh keya niye

——

If one performs right actions
While in this world,
Greed, ire, desire, attachment, hauteum and ego
Automatically dwindle...........
At last on leaving the world,
One has to render an account,
Of ones deeds and actions............
Man comes as a guest into this world.
(And when he leaves this world)
What bribe will he take with him............

——

All great religions and philosophies lay stress on performance of right action. Ramdas in his book IN THE VISION OF GOD defines right action as that action in which self is not involved and wrong action as that action in which self is involved. In right action selfishness is absent and it is performed wisely for the good of the whole. Right action therefore contributes towards iperfecting the individual character and freeing it from the shackles of the deadliest enemies of the human soul which are: Greed. Ire, Desire, Attachment, Hauteum and Ego. On leaving the world one has to render an account of his actions before the Highest Judge and it is certain as the rising of the Sun every day in the east.

One comes as a guest into the world for a certain limited number of days. If, as a guest, he misbehaves in the world he shall not be pardoned. No bribe can obtain pardon for him.

The central theme of the verse is to emphasize the fact that coming of the man into this world is not a meaningless affair. It has a certain purpose which the Supreme Indefinable Being has in mind. One can contribute one's mite towards fulfilling this great purpose by performing right actions in the world.

Verse 110

ishwari vad heyath yawat kajaw
yati ao ta osu manushyah roof
yusuh deev swari manas ta bav prath zuwas
tim jooh seev kas msli athey aai

He was sent to work for God,
And here he appeared
In the form of Man............
The one who in his heart
Is ever devoted to God
And ever repeats His name
And respects all other fellow beings ;...... ...
Verily I say unto you,
Such servants of God are rare to meet...........

This Vakya communicates the great purpose of Man's life. The soul was sent into this world to work for God and on coming here it attained the form of Man. "God created man in His own likeness". Therefore a man should be fully devoted to God in his heart and must repeat His name i. e. must offer prayers every day and also whenever he finds time. Above all he must respect all fellow beings. But such men are rare to find. And why such men are rare to find is a great mystery.

Verse 111

timai chiye manush na ta kenh drai gupan
yiman aadan suh pan mashith; gow
peyakh budith tsetan su-dhan soreyakh
cheni bana kati mali darkar yeyey

They are the real men ;.........
Otherwise some proved to be cattle
Who forgot that Primordial Self ;.........
In dotage
They will begin to think about it when
Health and energies are all spent,.........
Tell me dear one
What purpose do empty vessels serve.........?

God fearing men devoted to common weal (as described in Vakya 110) are real men. All others are cattle and especially those who never think of all powerful Primordial Being. Such men who live for themselves alone may begin to think of the soul and the life hereafter in their old age when they are apprehending death very near. But in old

age all energies are exhausted. In old age body is just like a useless empty vessel or container without any reserve of energy and no purpose will be served now by brooding or repenting when milk has already been allowed to spill.

Verse 112

sahaz-ta aanand rah ha darith
panai pan sandarith kitha
kripaya chaney gatsha ha tarith
ishwar roof swarith tah keth

Would wish to remain
Ever absorbed
In the vision of God, the Blissful;.........
How could I recoup
Myself by myself ? ....
(O, Might One),
With thine grace I would cross the ocean.........
Otherwise not.

This Vakya strikes a note of extreme humility. The Divine Mother wishes to remain ever devoted to God. Without God's grace it is not possible to cross the ocean.

Verse 113

sahaz ta geyan rajem parmanand
aw-roop sanand aasei koi
aatma razyai vachu ma sa nad
madurasa su nad vuhvaney

Realize Supreme state of bliss by
Holding on firmly to God and Knowledge.........
Few attain this blissful state.........
Reached the stream of major tone
Through the path of Atma.........
That stream is burning brimful
With the sweet nectar.........

In this Vakya the Divine Mother states that through the grace of God and following the path of knowledge one attains supreme state of bliss which falls to the lot of few.

Sa and Ma are major tones in music. Real music that is embodied in life becomes realizable by following the path of Atma, the Self. This path leads to the bank of a great stream which is over flowing with supremely sweet harmonies.

Reader is advised to refer again to verse No : 32. The first line may convey that the body is a ferry-boat and the ferry-man is the wind——colourless and unlocalized. The wind connotes flux element enveloping monad consciousness and propelling it through various vicissitudes in life. A boat (bcdy) under the mercy of the wind is destined to float aimlessly. Whence we come and wither we go, we do not know In order to prevent aimless course in life man is advised in the third line to clear the field of mind with a determined effort. The fourth line discredits creditor and debtor relationship in life which means that one must give up attachments and apply oneself to clear one's mind with a view to preventing aimless course in life.

CANTO III OF VERSES

VAKYAS in this canto uttered from the plane of actual experience define indefinable attributes of the Supreme Brahma. To the prophets of the Middle East the word of God was communicated through angels or a voice descended directly which was imparted by the prophets to their people. In India, great prophets and prophetesses speak from the plane of union. They speak to their people as if God is directly speaking.

In this cato of Vakyas the Divine Mother speaks as if God is speaking to us in riddling and pregnent terms. When she says "Verily I am that Great Brahm", it does not mean that she suggests that she is God. Previous cantos amply bear out this fact. She is one with God and by speaking in first person she has done away with her individual self and her remainder is God and God alone. Therefore her utterance is God's utterance. She does not say that she is prophetess and would therefore demand of us to regard her either on equal footing with God or next to God. Through her voice God is speaking to us and herself, as an individual, she is no-where.

Now with the verses :-

Verse 1

boo yo na beezam toya na teezam
vayoo naakasham aawa tah sarvam
na zi brahmandum na tse khatm-aatmum
shakhti swarupam param brahm soham

Neither the earth-nor seed, nor water nor the act of sowing,
Neither the source, nor the light,
Neither the air, nor the ether,
Neither the universe, nor interpenetrating Atman,
But indefinable supreme power;
Verily I am that Great Brahm.........

A plant grows from the seed which begins to sprout after the act of sowing. If there would not be the seed there would not be the act of sowing. And the act of sowing would never have occured if there were not seed. And was there seed first or the act of sowing

(whichever agency is responsible for sowing)? And if there were no earth and water would there be act of sowing? We might here add some lines from T. S. Eliot's poem WHAT THE THUNDER SAID :-

If there were water
And no rock
If there were rock
And also water
And water
A spring
A pool among the rock
If there were sound of water only
Not the cicada.........

Stream of consciousness, as it is a disjointed continuum of images, real and abstract and conjectural, cannot bring within its grasp the nature of the Supreme Indefinable Being. For this a special dimension of mind has to be developed through yoga. God cannot be defined in terms of any quantity or concept.

Verse 2

pursho na purshat vimarsho na marshat
varna teezo shant anter aakasham
sookshmo na vistar na param viyaparam
na antdharam param brahm soham

Neither Purusa nor emanation from Purusa
Neither ideation not what originates from ideation ;
All Light
Tranquil
In the centre of transcendental ether ;.........
Neither subtle nor gross extension ;
Neither universal interractions
Nor the end of all.........
Verily beyond all this,
I am that inscrutable Brahm.........

Purusa is ego-lingum, the "I", which is in the midst of all mental operations. Though it is of the nature of maha-aakasa (and not a material thing) yet God is beyond the substance of Purusa even. He is also beyond what emanates from ideation. He is also all light ;

mysteriously all powerful and source of all light. He is the centre of transcendental ether. He is beyond substlety, grossness and universal interractions. He is not the end of all. The object of saying all this is that we cannot get complete comprehension of God either by applying objective or subjective symbolism. No medium can communicate full comprehension of God.

Verse 3

thavar na zangam nah tsaturvarnum
zag na tsara-tsar tath paramakaram
sath na asathu atsehndharam
sookhmo smadhi param brahm soham

Neither immobile nor mobile
Neither world nor four varnas
Neither fixed nor movable
But beyond all——the Supreme Form;
Neither truth nor untruth,
But uninterrupted continuum.........
Subtlest Smadhi.........
Verily I am that Great Brahm.........

Neither immobile nor mobile; neither anything in the world nor fixed or movable. All these things cannot convey conprehension of God. His is the unique and supreme form. He is neither Truth nor Untruth. Darkness and light, shade and sun-shine, joy and sorrow, love and hate——constitute uninterrupted continuum of dual phenomena which are responsible for the world play. God "creates all forms" and wherefrom does untruth emerge. And what is truth and untruth. If untruth is the result of the limitations of creaturehood then truth about creaturehood is belief in untruths. Thus untruth within a thing becomes its truth. This is uninterrupted flow or current or continuum of world play.

God comes into comprehension through subtlest smadhi. It is to develop yogic psyche through yoga. Yoga raises purusa above the overflowing stream of consciousness. But even through yoga one may not comprehend Reality. Grace of God is essential. One has to strive ceaselessly, through devotion and love, to obtain Grace of God.

Verse 4

jogo joganter sanyas varnum
turiya-ateeta tath prasindohom
aachintairoopam paramakaram
theyar kevloham param brahm soham

Yoga and essence of Yoga,
Beyond Turiya—
Satisfying and doubt shattering Principle.........
Impenetrable by thought and ideation;
Verily of Supreme Indefinable Form............
Imperishable One, without a Second ... ...
Verily I am that Great Brahm.........

This is a very important verse stating in categorical terms that God is Yoga and essence of Yoga alone. He is beyond Turiya and one can attain to Turiya through Yoga alone. Yoga consists in shattering the veil of three states of consciousness and ascending into transcendental ether which is supreme, checkless and unlocalized. Through yoga alone one can realize imperishable nature of Reality.

Verse 5

mata na pita brata na bandhu
varta sa vedem eko kevaloham
gowro na chaila mantro na leela
tath yus aakela param brahm soham

Neither Mother nor Father
Neither Brother nor Kin;.........
Described in Vedas as the One and only One.........
Neither Teacher nor Disciple;
Neither mantra nor play;
Inscrutable remainder of all.........
Verily I am that Great Brahm.........

Worldly relations cannot describe God in accurate terms. His is the power, mystericusly indefinable, which bring into play world pbenomena but Himself He is beyond His own power. Power of Shakti and the Shakti of Maheshwar is infinite, mysterious, and indefinable and by the power of His own Shakti He transcends all worldly relations. He is beyond Mantra and Leela emanating from Mantra. From this it should be clear that even through Mantra Yoga it may not be possible to acquire full immersion into Lofty Ether. God's nature is indeterminate but through Yoga it is possible to realize Him.

Verse 6

moho na bavdi na -tse vairageyam
na -tse rag -dhosham nirvairshanti
swapun na zagrat tath shod -bodham
sookhmo suyambu param brahm soham

——

Neither attachment nor worldproneness;
Neither vairagya nor love and hate;
But impartial peace ;.........
Neither dream nor wakefulness,
But transcedental unalloyed comprehension.........
Subtlest Self-Existence........
Verily I am that Great Brahm.

——

It is mentioned in the Gita that Yoga is the supreme effort. God is beyond dual concepts. It is akin to a state of subtlest self-existence beyond dream state and wakeful state. And what is beyond the dream state and the wakeful state can be realized through yoga.

Verse 7

padap na beejam chaturbuj-aakaram
na trizag-tsara-tsar anantroopam
sahastra-namam niradharam
shudh-swaropam param brahm soham

——

Neither tree
Nor seed
Nor four-armed............

Neither three worlds .... ..static and dynamic.
Nor of infinite form.........
Of thousand names ....
Without form, Without support..........
Of pure form..... ...
Verily I am that Great Brahm ....

——

There is no form in the world which can stand for God This is Upanishadic dictum. God is not even three worlds and all that constitutes static and dynamic., Every name **coined** with love can, however, describe Him. God is of pure form. He is of thousand names for a lover. But even then He is without form. But He is also of infinite form (as revealed to Arjuna vide chapter XI of the Bhagvad Gita.)

Verse 8

sedhu na seju vidhya na gati
rik na parikhya aakash - roopam
khagakash ulangith na-tse rozyogam
na lambh na nira-lambh param brahm soham.........

——

Neither sidha nor sidhni
Neither educative knowledge nor accomplishment;
Neither revealed Word nor test;
Lofty Ether;
Beyond space Ether:
Beyond state Rajayogam;
Neither supported nor sans support;
Verily I am that Great Brahm.

——

God is neither sidha nor sidhyogni- A man can become a sidha after 16 years of yogic practice under the guidance of an accomplished Guru. A sidha having risen above the triple board of Maya can freely move about in different planes. It is a power acquired by practice. God is neither practice nor an embodiment of limited power. In fact only by realizing God can we understand what God is. We may believe that He is all wise and powerful. It is a good pragmatic creed. On the other hand a communist might say that God cannot be all wise and all powerful because, if it were so, the world would not

have been created with its imperfections and evil preponderating over good. In any case God realization is not much helped by the application of logic on the basis of different philosophical systems. God is to be realized through yoga.

God is neither proficiency nor accomplishment nor a test. These all exist on the plane of creaturehood. He is everything all at once. By being in the centre of Lofty Ether He transcends time and is all at once present everywhere, even in the farthest recesses of the space. A yogi can get a glimpse of the ubiquity and infinite power of God in his smadhi. In the subtlest smadhi the light of comprehension that is kindled is a matter of self-realization

God is beyond space ether ..... the medium wherein universal energy in subservience to natural laws brings forth universal processes in time and space. Infinite space with space ether is thrown out for different creators to build up different worlds. Mind it, the Supreme Indefinable Being is above creators. In perfected smadhi one can go beyond space and space ether and thought ether and may be blessed with a fleeting glimpse of Maheshwara. But he may shudder with the blast of the mysterious and indefinable power. Can we judge him in terms of our earthly standards ?..... ...Surely not.

Supreme Brabm is neither supported nor without support. The relationship of being supported or without support has been derived within the relative sphere of consciousness but God transcends all this. God is even beyond the state of Rajyogam. A peculiar yogic psyche is developed through Raj Yoga by controlling prana and vritis. A Raj-yogi feels powerful, free, elated and bubbling with energy and may possess grace of certain sidha-yoginis. Yogic state of a Rajyogi is great but God is beyond that state also.

Verse 9

roopam na ras na suparsh gandh na deho
duye dayas na chus kevaloham
zeevo zeevta na varta na vaarta
karta sahokar param brahm soham

Neither form
Nor touch, taste or smell
Or feeling of being

Or dwelling in duality
One and only One ....
Neither living nor act of living
Neither speech nor the speaker
Neither master
Nor intercourse
But the entire doer,
Verily I am that Great Brahm........

In this verse, in the first instance, various constituents of the biological power are again described. First is the creation of the living matter giving rise to myriad unicellular and multicellular forms. Biological forms possess various sense powers (touch, taste smell etc.) and each form has a feeling of being peculiar to itself. Each form dewells in duality i. e. strives to obtain environmental conditions favourable for its existence and discards, or attempts to discard or adapts itself to, unfavourable environmental conditions. Each form also responds to external stimulli.

Greatest miracle of biological power is the development of speech in man which finally developed into power of writing. But though the biological power is a manifestation of the Divine Power of the Supreme Indefinable Being yet He is beyond this power and cannot be defined either in terms of the biological power or the various components that define and constitute the biological power.

Verse 10

Ida na pingla na-tse brahm-nadi
sa ha sushamna payahameyva
anahat anamai turiya awastha
aanand roopand param brahm soham.

Neither Ida nor Pingla
Nor bramh-nadi
The power represented by
The letter 'ha' and 'sa'
In the Sushamna.........

Central
Mysterious
Ineffable
Turiya State........
Yet of the form of Supreme Bliss........
Verily I am that Great Brahm ....

In the Shastras there is mention of ten great nerves in the body. Of these Ida, Pingla and Sushamna are paramount. Out of these three Sushamna is supreme.

Ida impulses originating initially on the right of Sushamna generate vital activities in various zones of the body and nature of this nerve is therefore akin to sun rays which are responsible for maintaining and nourishing biological activities on earth.

Pingla impulses are responsible for distributing Soma (lymph nutrients and harmones) evenly to various organs of the body. Pingla impulses originate on the left of Sushamna.

Sushmna is the central brahmnadi. It is the central golden streak running in the central canal of the spinal cord right upto lateral ventrical. It can be seen by a yogi. This nerve is the entire governor of the entire life activity whether voluntary or involuntary or conditioned by reflexes. What is the nature of impulses in this nadi?- Yogis have seen it. It receives vibrations from Maha Akasha where worlds are arranged in a definite pattern- Devas, Asuras and Gandharvas. Any activity in these lokas (worlds) creates a flutter which is received by Sushamna and these vibrations influence the activities of the individual. To be brief, the nature of impulses in Sushamna is represented by "HA" which is unidentified and formless but immediately in Sushamna this impulse knots with "SA" to create form. Or, we may say that "SA" represents form. This knotting of "HA" and "SA" is brought about by the great mysterious power of the Supreme Indefinable Being. It is inscrutable how formless impulse takes form. However, this great power manifests in Sushamna and Sushamna is the path or highway that leads to higher lokas.

CANTO IV OF VAKYAS

THE central theme of this canto is to convey that it is in the essence of man's nature to realize God. Realizing God means to remain continuously in the vision of God. Such a person attains perfection and the Devil cannot influence him. A God realized soul performs all actions according to enlightened tradition, Dharma and kinship. God realization is not a speciality for recluses alone. It is a simple matter and is not reserved for the chosen few.

In this chapter the Divine Mother does not hide anything about what she did for realizing God. There is no secrecy about her spirituality.

Verse 1 & 2

tath anter drishti sambhavum
yeh meh trovum tih ovum naye
lal madhav shiv ekovum
beye ekovum dih me panayey
tseth anter manzil sovum
lalovum ta me bavum naye
pur vitsar pragit aavum
yih meh trovum tih ovum naye.

That interior vision
I stabilized........
What was renounced
Returned in a new form........
Derived Oneness........
Unifying Lalishwari Madhava and Shiva
And my own Being........
Lulled Thought in the interior mansion
Arranged, expressed it in a new form
Complete unfettered perfected thought........
What was renounced
Returned in a new form........

Inward vision mentioned in the first chapter has again been mentioned here. Inward vision is, in fact corner-stone of yoga.

Then she mentions of having worked out unity between Lalishwari (Mother Lal, an unparalled Master of Yoga who lived during the latter part of the 14th century of the Christian era in Kashmir), Madhava (her Father and Guru), Shiva (the Supreme Lord) and herself. In fact, personal experiences about personal truths do not differ and establish a unity between the disciple, guru and the Master.

Then she makes mention of her effort towards stabilizing thought processes in the interior of her being. This means that excitation of chita vritis was brought under control. The process consisted of first lulling chita vritis and then allowing them to arise under a new arrangement and then expressing them in a new form. It was the consolidation of a complete, unfettered and perfected thought, which is one of the fundamental aims of yoga. She adds that whatever she renounced returned to her in a new form.

Lord Buddha, after renouncing the world, attained Boddhistava. By leaving the world the whole world ran after Buddha. Thus, in true renunciation there is no loss. The returns are bounteous, manifold and indescribable. Our Divine Mother, from her own experience, has set a tone of allurement for those who want to follow the path.

Verse 3

yemi trazi dih sambovum
mon ovum su panaye
man sat asat sirovum
lone trovum ta kus mol diye
voni myon sorui tawai chus sorui
yih me trovum tih ovum naye.

With that balance weighed and balanced the being,
Weighed and balanced it with self effort.
Brought the secret of truth and untruth
Within my mind's grasp,
Discarded the worldly destined way;
Who can pay the Price?
What I renounced, it returned to me in a new form.

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Verse 3

yemi trazi dih sambovum
muh ovum su panaye
man sat asat sirovum
lone trovum ta kus mol diye
voni myon sorui tawai chus sorui
yih me trovum tih ovum naye.

With that balance weighed and balanced the being,
Weighed and balanced it with self effort.
Brought the secret of truth and untruth
Within my mind's grasp,
Discarded the worldly destined way;
Who can pay the Price?
What I renounced, it returned to me in a new form.

Perhaps balance in this Vakya means the faculty of discrimination possessed by a purified intellect which enables it to weigh every thing in the right way. Divine Mother speaks of this balance and how she used it in correctly assessing the dimensions of her own being. Then she speaks of her mental effort in sifting truth from error and understanding the secret about truth and untruth. Divine Mother speaks all this for the guidance of those who are deeply desirous of living an enlightened life.

Now, for realizing God some great sacrifice is essential. The sacrifice she made was to discard the worldly distined way.

Verse 4

dih anter sushaft savum
jagavum turiya aayey
anahat anand khilovum
milovum anamai cheyey
tad roop me pan lalovum
boha ches savu kenh rovum-naye

Within the interior being
Lulled sushafti to sleep
And awakened Turiya——the Self Effulgent.........
Made ineffable bliss to bloom
Admixed with a state beyond description.........
On that pedestal
Perfected my being.........
Verily I am that, I have lost nothing............

Sushafti in Shaivism is defined as aviveeko maya......Maya generating indescrimination. Thus, under the spell of sushafti a man loses even awareness and reminiscence. It is the spell of sushafti which restricts perceptive powers during childhood. Sushafti means inability to resolve perceptions. The foremost function of yoga is to lull sushafti.

The Divine Mother states that first she lulled sushafti and then she awakened Turiya......the great yogic state of direct perception, a self-effulgent state, the third eye. This led to the blooming of great bliss. On the pedestal of Turiya she went on perfecting her being.

In the end the Divine Mother adds that what she attained she was actually that and she lost actually nothing (by renouncing the world). Realization of the Self was the real goal and therefore giving up of worldly pleasures at a certain stage in life did not mean any loss when gain in the end was real and abiding.

Verse 5

kali kali milnovum
iali havum roof panaye
tav anter dih novum
pivovum ras panaye
tav tushti nidhana provum
bahow cheyes soi kenh rovum naye

Degree by Degree attained the merger;
And Lalishwari blessed me with Her vision
And cleansed the inner being
And made the self to drink the nectar
And attained
Immense satisfaction and power.........
I am verily that, I have lost nothing.

The Divine Mother speaks of her great sadhana by dint of which she began to attain everlasting merger. At this stage Lalishwari blessed her with Her vision. This Vakya establishes spiritual lineage of Rupa Bhawani and Lalishwari.

With self-effort through yoga she harmonized whole of her inner being and made herself competent to drink the Divine nectar and which she drank without limit. This placed an inexhaustible treasure of power and strength at her disposal. She adds that she was what she attained This also means that by going the worldly way she would have lost everything by not acquiring that which was her inherent right.

Verse 6

bowad kheyam cheyam prakhtayem
cheyom vairagye akhyai dham
doon gootsar vetsar sovum

ninovu rishyas tavai
adi shruth aatsarovum
bohow ches soi kenh rovum naye.

Strived to swallow and swig wisdom
And understanding ....
Swilled the spirit of renunciation
And saturated myself with it.........
To attain the imperishable abode,
Freed thought content
From kinks of duality.........
And completely entrusted myself
To Lord Almighty.........
Brought to comprehension
Primordial Truths
(As enshrined in the Vedas)
Verily I am that, I have lost nothing..........

Hunger for wisdom, when insatiable, makes one to drink and swallow it till it begins to nourish the whole of man's being. Duality generating thought has to be brought under restraint. For understanding the mysteries of existence one has to entrust one's self entirely to God's care. Primordial truths as enshrined in the Vedas have to be brought within comprehension. All these things were done by the Divine Mother.

Verse 7

na khutsas na konh lajim
vopji tei panai aaw
na me kor na sanpnu
raju sahaz heet awai
reetse teetse ta preetse nibovam
bahow chas soi kenh rovum naye.

Wasn't affrighted
Nor felt shame.........
It sprouted by itself.........
Wasn't the result of my effort.........
Devotion to God

Only the effect not the cause........
Discharged all duties
Born of tradition, custom and kinship........
I am verily that, I have lost nothing ....

In this verse the Divine Mother repeats again that her urge for God and final realization was a spontaneous process. It was not her own doing. Let us add that in her person God created a model of perfection for her devotees so that by following her precepts and experiences they might be enabled to tread on the great, unique and unparalleled path of yoga, wisdom and happiness.

In the fourth line the Divine Mother states that her devotion to God was not the cause or means of her union with God but only the effect of an innate and inherent urge and truth within her.

Fifth line of the Vakya conveys that she discharged all the duties that redounded to her on account of tradition, custom and kinship. Yogis attain excellence through action.

In the end the refrain communicates that she attained what she actually was and therefore (by renouncing the world) she lost nothing.

Verse 8

tat prasano udhai provum
ang galith zag ma moye
na khotse alwan karezey
prezi nirmal shwad shivai
din pralai tak ekovum
bahow chas soi kenh rovum naye

Attained great satisfying progress.........
By dissolving organs
World does not end (and therefore)
Be not afraid of delusive calls.........Proceed ....
Lord Shiva will bless you with His darshan
Shining, Immaculate and Pure.........
Extended and unified day upto final dissolution,
Or
(Through yoga) bridged the gulf betwixt

The sidereal day and the infinita time
Cr,
Worked out unity betwixt
The day, the final dissolution and
The Supreme Indefinable Being
Or
Unified a day upto final dissolution.........
Verily I am that, I have lost nothing

——

There are two lines in this Vakya which need explanation. The rest is self-explanatory.

In the second line it is stated that by dissolving organs world does not end. This means that according to yogic doctrine of Rupa Bhawani the objective universe does not substantially exist through sense organs alone. Even if sense organs dissolve the world does not end. It has an independent existence and is cognizable not by sense organs **alone.**

On the spiritual path there are many delusive calls An aspirant or yogic practitioner can alone understand this. But the Divine Mother exhorts the aspirants to PROCEED fearlessly and not pay attention to delusive calls.

Then there is the fifth line of the Vakya which has a great symbolic, spiritual, hidden and mysterious meaning treasured in it. In essence it means :-

a) Realizing through yoga the nature of finite and the infinite, or,
b) To work out relationship (through yoga) between a unit and a whole ; or
c) To work out through yoga mergership relation betwixt a unit and the whole. Or,
d) To understand the reality of finite time and infinite time. Or,
e) To understand the nature of unity between finite, infinite and the Supreme Indefinable Being. Or,
f) Dissolution in the whole of a part or a unit.

There is difference between mathematical relationship and the yogic relationship.

The second and the third line addressed to an aspirant can also be interpreted as under :-

By annihilating the functions of organs through severe penance the world does not end. Therefore, a yogic practitioner or an aspirant should always remain on guard against delusive calls and allurements of the world. World is always there with its hoaxes and allurements, and a wise yogi must therefore always remain alert. By and by, in this way, a yogi can realize his goal.

Verse 9

ektam parambod sadhanand
tas vidhi smadh yas swar asey
ridh seju vidhya yasu aagur asi
tatpadvi rasey beye kyah aasey

— —

The only highest comprehension
And to ever remain in peace and bliss.........
SMADHI IS THE WAY FOR THE WISE.........
And he is blessed with real knowledge
Sidhi and skill and prosperity
From the Source itself... —
Fully attainable from that pedestal.
What else it should be ?.........

———

Smadhi is the way for the one who is wise for attaining highest comprehension and perpetual peace of mind.

Sidhi, skill and knowledge are achievable through the grace of God alone. What else it should be ?

In this Vakya smadhi has been given exclusive importance for realizing God and understanding the meaning of existence and for obtaining skill, prosperity, knowledge and sidhis.

Verse 10

ridh-sidhi-vidhya grazi aagrai
tasi garai vaibhow sagrai gawah
kari surei udhai tseli gatkarui
sahaz vitsar tath sar-boodh

——

Sidhi, skill, prosperity
And Knowledge
Gush from the Source.........
Ineffable ocean of magnificent richness
Bears witness to it.........
Sun will rise and
The blanket of darkness will disappear.........
Such a state
Falls to the lot of one who
Continuously works towards
Unravelling the mystery of God..........

——

Sidhi, skill and knowledge in unalloyed form gush from the Source i. e. can be attained by realizing God who is the Source of all power and knowledge. In corroborating her statement Rupa Bhawani says that the ocean of splendour and resplendence and richness (ocean of intelligence which supports this cosmos and which a yogi directly perceives in his smadhi) bears witness to what she states.

Embarking on the research for unravelling the mystery of God leads to a glorious end. Sun of chita prakasha and true knowledge rises in the firmament of the mind and all darkness disappears.

Verse 11 & 12

vrat sath tatvboodh shud atsara
yei vewhara veed ta yoog
tseh kus ta bwah kus konh vawtsara
aatshindhara sui tsain roof.........
yeh roof su roof par roof valey
aaw kaley niranzanna roof
yeh shub lob asi zan vegvaley
azar amar aasey shud dih

Vow, Truth, comprehension of Reality
And pure character.
This is the essence of Yoga and Vedas.........
Who thou art, who I am,
And whose affair all this is ?.........
Correct form of reality is
Uninterrupted continuum (or current or flow);
Wrapping this form, that form and other form,
Brings to comprehension
The form of Niranjana.........
Verily it brings good fortune, well-being,
Pure person......sans decay, sans mortality.

Summing up, the Vakyas say that the essence of Yoga and Vedas is vow, truth, comprehension of reality and pure character. Then further on the Vakya (No: 11) throws up a riddle by asking: Who art thou, who am I, and whose affair is this all ? This is the great triangle of mystery. Further on, solution is hinted at by stating that the

correct form of reality is uninterrupted continuum and wrapping (through yoga) this form, that form and other form all together bring to comprehension the form of Niranjana (God). It is an all embracing vision which brings good fortune and well-being and a personality free from decay and mortality.

We may explain uninterrupted continuum or current briefly thus : Darkness and Light (Night and Day) together constitute reality. If we say light alone is reality wherefrom did darkness come ? If darkness was created by Satan, wherefrom did Satan come ? If Satan was created by God, then God is not the kind Father because He created Mephistopheles to delude and tempt mankind. Now, the Bible says that God knows the end from the beginning. Therefore, before creating Satan, He must have been in the know of the fact that Satan, the Great Lucifer would rebel against Him. Knowing this fact, why did He creat him at all ? This is a minor story which might illustrate to show that thinking of reality in parts or in compartments may lead to inconclusive results. Light and Darkness together constitute reality and the aim of YOGA is to transcend both.

A yogi of all embracing vision is a cosmopolitan ever in peace with all his fellow beings. Education of Yoga on university level is sure to contribute to world peace. It is not a creed but a scientific mental discipline and a way of life. There is no compulsion to believe in God. A man can discover for himself if he follows the path.

Last line of Verse 11 also conveys that the form of reality is unbroken flow or current. This is in consonance with "Spandha Shastra" according to which entire universe and the gamut of universal processes are nothing but vibrations or stirs (emanating from unlocalized maha-bindu).

In the last canto of verses the Divine Mother has summed up all her experience. She has kept back nothing. It is now for us whether to tread on her path or not. No compulsion.

In this canto the Divine has set forth Utpaldeva's doctrine of Self-recognition (Pratyabijna) in a simple manner.

The END



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